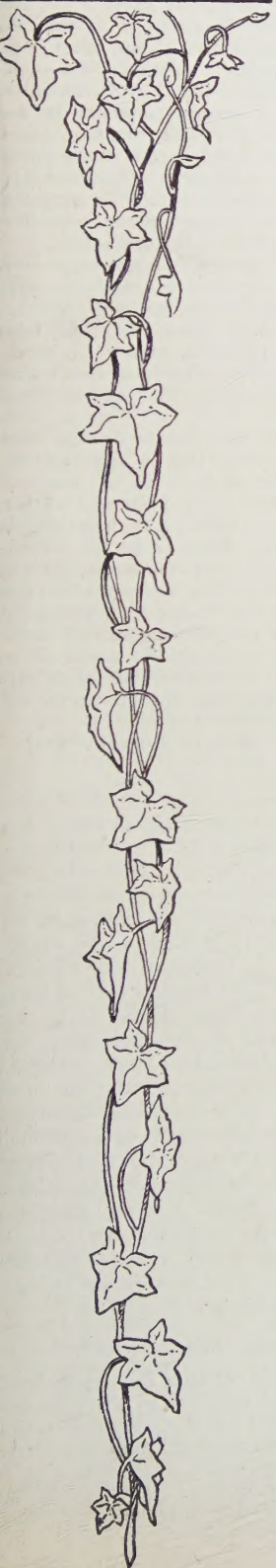


September 4, 1937



The Living Church



WHERE THE CHURCH FIRST CAME TO VIRGINIA

This cross marks the spot at Richmond, Va., where English explorers set up a cross and claimed the land for the virgin queen and the Church of England.

CORRESPONDENCE

All communications published under this head must be signed by the actual name of the writer. The Editor is not responsible for the opinions expressed, but reserves the right to exercise discretion as to what shall be published. Letters must ordinarily not exceed five hundred words in length.

Marriage and Divorce

TO THE EDITOR: Of the half-dozen or so bishops of the Church that I have the privilege of knowing fairly intimately, there is none whose absolute integrity I believe in more than I do in that of the Bishop of Colorado. And I believe that the fault of that virtue is what has led him into the position he took in a recent editorial in his personal periodical, the *Witness*, in regard to the divorce canon.

He makes many humane and Christian compromises with the law. Well and good. He is a Bishop, and as they say in the Roman Church, the Bishop is the canon law. But why lower the standard and ideal to meet a comparatively few exceptions? . . .

Let us admit that canon law will not alter the divorce situation. It is certainly a fulsome gesture to reduce the Church standard to that of the State, even to the state of Nevada (apologies to Bishop Jenkins)! Surely the marriage vow must mean something, and its Christian meaning has never been seriously questioned. Some great English theologian (as I recall, it was Fr. Frere) has pointed out how the poets have throughout the ages upheld the ideal of lifelong love as being the only worthy love. Even popular songs carry out that ideal! In its legal position the Church does not dare to lower its standard.

Two things can be done in the light of modern scientific discoveries. One, a constructive measure, has already been implicitly taken by the Church in providing for premarital instruction. While a good deal of that is imperfectly done, more and more is being realized the purpose meant by that provision, *viz.*, the equipping of the bride and groom with the necessary knowledge that will insure a happy, normal sexual life. I believe that this instruction should consist of a series of conferences, perhaps in coöperation with a physician (although many of them are not pedagogically and psychologically as able to impart knowledge as a clergyman). It is my opinion, after 20 years in the ministry, that more than three-fourths of broken homes are the indirect result of physical ignorance, so to speak. If marriage is a sacrament (and it is!), then the "outward and visible" sign is the happy sexual life of the principals. It is our duty as priests to see to it that everything possible is done to make marriage successful physically and we will be sure it will be so spiritually.

The other thing we can do is to provide curative means for unhappy marriages. I am beginning to be of the opinion that when a marriage, through the wilful or indifferent attitude of one of the partners toward fulfilling one of the three main purposes of marriage (quaintly expressed in the Church of England Prayer Book as "the prevention of fornication") comes to a stalemate, then the marriage has failed of its purpose to such a degree that it should be declared null and void. We know that the refusal of a woman to have a family is justifiable reason for nullifying a marriage, why not then her (or his) refusal to fulfil marriage's other purposes? . . .

The Church has more or less wisely made some definite provision for annulment. I do not see the reason behind some of the reasons permitted, but in the main they are fair, and they can be amended. It strikes me that far too little really scientific study has been given

to this legislation. A commission should include theologians and psychologists as well as physicians to give the subject complete treatment. . . .

One has but to look at the record to see that divorce is not always a cure for the ills of marriage. It often indicates an unstable or selfish nature—more often than not. It is my observation that in about half the divorces, another divorce soon follows: also that a divorce starts a tradition in a family and a son or daughter is very likely to follow the example of the parents and seek a quick divorce for a quick cure—though not a sure one!

Let us proceed slowly with legislation about so serious and sacred an institution. There is no need to go to either extreme. Our Lord gave the ideal—He also gave the spirit in which it should be interpreted. The home is the basic thing. And such an important institution calls often for sacrifices for its preservation. St. Paul said that if his eating meat would cause one of his brethren to sin, he'd eat no meat (of the forbidden variety). So of marriage. Let us strengthen its position by upholding Christian ideals; let us cure its ills by wise, Christian, and Catholic methods.

(Rev.) FREDERICK L. GRATIOT.
Chicago.

TO THE EDITOR: In your issue of August 14th Fr. Scratchley writes as follows in reference to "the question of those Protestants who desire to be confirmed and yet who have been remarried after divorce": "The State permits their marriage—their ministers in most cases performed the ceremony—the Churches admitted them to full religious standing—the community respects them. What is the parish priest to do?"

What but say courteously that all these facts—important in relation to the good faith of the parties—are totally irrelevant to the question of the validity of their marriage in the eyes of the Church, and refer them to the Bishop for a determination of their status? And make clear to the Bishop that what is asked is not merely guidance as to policy but a statement of fact? If persons living in adultery are to be admitted to Holy Communion, let the Bishop bear the responsibility. If in the given case he holds that the adultery is only apparent and not real, let him state the grounds of this finding, so that the priest and the parties may quote them to any who may be scandalized.

C. I. CLAFLIN.
Cambridge, Mass.

TO THE EDITOR: In this discussion on marriage and divorce, one vital point seems to have been overlooked. It is, What constitutes Christian marriage.

When a couple under the influence of gin elopes to Crown Point, for example, and the wedding is performed by a justice of the peace at 1 or 2 A.M., there is no consciousness in the minds of any of the parties that an indissoluble bond has been established. In the state law authorizing such marriages, it is clearly not regarded as indissoluble, for that same law provides for divorce on easy terms. Is it the contention of the opponents of the proposed canon that this marriage, unknown to the state which authorized it, the parties who contract it, or the officiant who performs it, is in reality a sacramental

act, in its nature indissoluble? If so, on what do they base this argument? The Church of Rome is logical. It holds that no marriages are indissoluble except those performed under sacramental conditions, with full knowledge and consent on the part of all parties to their indissoluble character. That is the reason for the *Ne Temere* law. Any Roman Catholic married outside of these provisions is *ipso facto* living in adultery. Is that the position of the opponents? If not, what is it?

Unless I am greatly mistaken, the opponents do not recognize the Holy Communion, celebrated by a Protestant minister in due form and ceremony of his denominational order, to be a valid sacrament of the Altar. Neither do they recognize ordination performed by a Methodist bishop or a group of Presbyterian or Congregational ministers in good standing as a valid ordination.

Do they, then, recognize a marriage, performed for an intoxicated couple by an illiterate justice of the peace, without notice or formal declaration of intention, at the hour of 1 or 2 A.M., on a dare, as a valid sacrament? If not, under what conditions does marriage become sacramental and indissoluble?

May I suggest that before dealing with so tremendously important a question the opponents read up a little on the subject? Otherwise they will be in danger of declaring adulterous, and branding with the stigma of infamy, a person declared by the state to be perfectly upright and honorable, thereby giving the person so branded an admirable chance to recover heavy damages, unless the Church takes the preliminary step of defining marriage in unmistakable terms in its catechism so that every member of it will know just when marriage is sacramental and indissoluble, and when it is not.

(Rev.) IRWIN ST. JOHN TUCKER.
Chicago.

THE GENERALLY ACCEPTED theological view is that marriages are performed only by the two persons getting married, and that their marriage can be perfectly valid without any other witnesses or officiants whatever. The priest is there to give the Church's blessing, and the justice of the peace (in the U. S., frequently the minister empowered as a civil magistrate) is there to protect the interests of the State, but neither is essential to the sacrament. On the other hand, full intention is necessary in both the contracting parties, or the marriage is simply *not a Christian marriage at all*. The distinction between annulment and divorce is not a mere trick of words but the distinction between not having children and killing them. We feel that the Church should have a Commission on Marriage and Divorce which realizes this distinction.

—THE EDITOR.

Stamps for Missionaries?

TO THE EDITOR: In a day when funds for missionary work are so direly needed it seems to me that one method of obtaining such monies has been either lightly considered or completely overlooked. I am referring to the sale of stamps by the Church which may be collected by foreign missionaries or com-

municants living in distant lands. The profits, of course, would be used to extend our missionary work.

If "281" would establish an office where stamps could be received, assorted, and then sent out to buyers, I dare say the profits would amaze us. Thousands of our church school pupils and others in the Church buy stamps from commercial companies and this hobby is growing year by year. . . .

(Rev.) JAMES VALLIANT.

Forestville, Md.

The Hammond Organ

TO THE EDITOR: The Hammond organ controversy has interested me as a Church architect as well as a vestryman of a parish whose pipe organ is ancient and inadequate. I have been waiting for a better-qualified physicist to bring out the matter that I believe to be fundamental to the entire discussion but apparently not in anyone's thoughts.

The length of an organ-pipe determines its pitch; skilled craftsmanship in the vicinity of the lip determines its tone quality (diapason, flute, etc.); but there is another factor, what the organ-builders call "scale," that determines the largeness in contradistinction to loudness of tone. That is largely determined by the diameter of the pipe and the bulk of air set in vibration.

A fine and costly pipe organ, properly designed, may be played very softly and yet completely fill the church; it may be played *forte* and yet be buoyant, supporting to singers, not noisily loud. That is due to the scale of the pipes; it means pipes of larger diameter and thicker metal than can be put in small, compact, cheap organs, which try to make up for lack of scale by loudness of voicing . . . and fail.

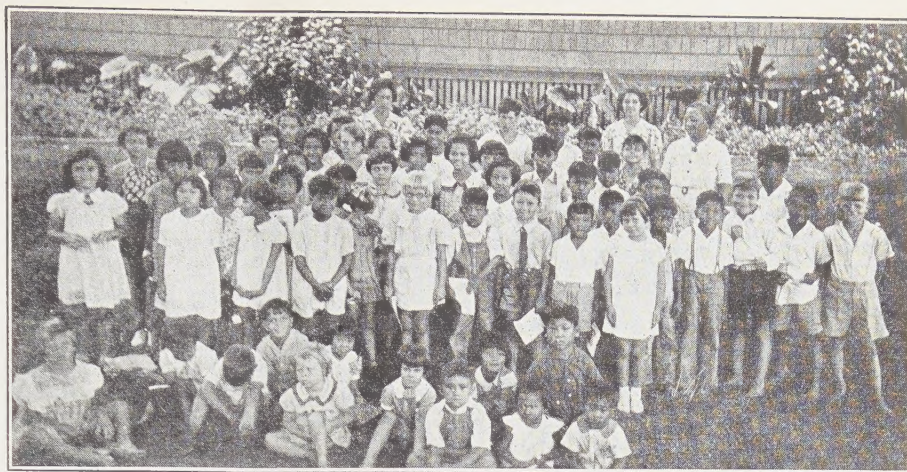
The Hammond and other electric organs do not create their sound by the vibrations set up in an organ pipe, but through a metal diaphragm in a loudspeaker, actuated by electrical impulses, which create air waves from a comparatively small place, and therefore are limited to loudness and softness of tone, irrespective of its largeness.

As to the "Hammond tone" which Fr. Opie [L. C., August 14th] so truthfully states is really thousands of possible tone qualities, I feel that the Hammond's worst enemies are its friends, and especially those who play and demonstrate it. For obvious reasons I have been gathering all the practical information possible on the Hammond organ. I have heard it played by half-educated, unskilled, country performers, and by the company's own demonstrators. The former did the better job!

The standards of musical taste in organ playing have been sorely lowered by the movies and especially the accompanying "music" before the days of talkies. This lowering of taste has been carried over into the organ recitals usually heard over the radio, which are seldom up to the 10-year-old mentality that seems to be radio-entertainment standard. The very few exceptions prove my point.

Performers striving to attain this false standard play and demonstrate the Hammond, with sugary sweetness, false sentimentality, and all. When I naïvely told one Hammond-enthusiast that my chief objection to her morning service was that the Hammond was so wobbly, she admitted that she played all the service with the tremulant going full speed; and I heard a demonstrator of rare skill as to fingers and feet play Bach with the tremulant doing its worst, and an amazing variety of registration from sobbing violins to superb diapasons, mostly in the wrong places.

My conclusion is that for those parishes who must pay less than \$5,000 for an organ,



INTERNATIONAL VACATION SCHOOL

a Hammond is a potential boon. But: what this country needs is not a good five-cent cigar as much as a horde of organists with sound musical taste, plus a prohibitive tax on tremulants.

HERBERT WHEATON CONGDON.

Arlington, Vt.

Author Identified

TO THE EDITOR: Several weeks ago you published a poem in *THE LIVING CHURCH* entitled Vacation, and gave the author as unknown. In looking over my poetry scrapbook I found the same poem with the author's name given—Edith Romig Fuller, and thought you would be interested in knowing this.

(Miss) JANE MORRIS.

Madison, Wis.

Religious Training

TO THE EDITOR: As a mere, so-called missionary priest, down here in this part of the United States known as the territory of Hawaii, I cannot but be somewhat surprised that it is considered news to have a daily church school "developed along international lines" as reported in the July 17th issue of *THE LIVING CHURCH*.

In the August issue of the *Hawaiian Church Chronicle* you will find a story of what we considered an ordinary venture. You will note from the enclosed snapshot that this school was made up of Whites, Browns, and Yellows along with several mixtures of these colors. The children were of the following nationalities: American (White), Hawaiian, Chinese, Japanese, Korean, and Portuguese. This fact was not considered "a feature" of the school but taken for granted. Nor was the fact considered "an unusual experiment in the field of religious education."

If Christ's Holy Church is not to bring the nations together into a common bond of brotherhood, who is? What is there which is so wonderful and so unique about the fact that children of different races and colors gather together to be taught about their common Father in Heaven? Why should any parish or mission feel that there should be "an extra star placed in its crown" because it has attempted to obey our Lord's command to preach the Gospel to all nations?

When we are drawing up our parishes and religious training along nationalistic and color lines are we not undoing exactly what St. Paul did for the Galatians and for the primitive Church as a whole? If we are all members of that one Blessed Body, united and held together in the person of our Lord and Saviour, how can any part of that Body, or rather, any members making up that Body,

draw apart and attempt to refuse to be one with all the other parts of Christ's Holy Body? One cannot help but wonder how some of those persons, chosen by Christ Himself for His priesthood, will be able to face their Master after having refused the Gospel to some on account of race or color just because someone who has never opened his soul to Christ threatens to stop dropping his five-dollar bill into the "plate."

We need to pray that God may blot out our false pride and fill our hearts and souls with humility. (Rev.) C. W. NELSON.

Honolulu, T. H.

"The CLID and the Red Menace"

TO THE EDITOR: It was indeed gratifying to read the letter of Catherine Hamilton in the June 19th issue. It was edifying to know that there are a few people who are aware of the menace which is threatening the Episcopal Church.

Is it any wonder that the spiritual as well as the financial standing of the Church is at such a low ebb, when we find our own clergymen, such as the "Reverends" Harry H. Jones and Edward G. Maxted, supporting the socialistic principles of the Church League for Industrial Democracy, and advocating endorsement of the American League Against War and Fascism. Anyone interested in knowing what this un-American league is trying to accomplish should read their official organ, *Fight*. It is nothing more or less than the American branch of the world revolution, and could be better named the *League for the Overthrow of the American Government, for the World Revolution, and the Support of the Soviet Union*.

Your readers might also be interested to know that Mr. Spofford, besides being executive secretary of the CLID, is also connected with the North American Committee to Aid Spanish Democracy, is on the board of directors of the American Civil Liberties Union, as well as being on the national bureau of the American League Against War and Fascism. The activities of all of these organizations are coordinated to propagate the interests of the USSR and to defend Communistic agitators whenever they run amuck. . . .

Mr. Spofford was a lecturer at our church for the mission study class, and at that time he very boldly conceded his Communistic principles. In *THE LIVING CHURCH* of June 12th is published the program of the national Convention, and it is appalling to find the CLID having a session every day. This should be sufficient proof that the CLID does have some influence in the Church, although it is not conceded to be an official organization.

When we know our enemies and know

that we are being exploited we can protect ourselves. But how many of our unsuspecting and law-abiding citizens know the passwords of these world revolutionists—Production for use and not for profit; Internationalism; Socialization of all the means of production; Abolition of private property; the Brotherhood of Man; and *Peace*. Is there any country in the world better prepared for war than the USSR. Do these clergymen want Communism or Americanism? Atheism or God?

I also stand for God and country!
(Mrs.) ANNA LACY.

New York City.

TO THE EDITOR: The Church League for Industrial Democracy, as I who am not a member of it have been informed, is an active agent in making really concretized advance on those social frontiers which were the subject of so much discussion at Oxford. Ssu Ta Erle, a letter writer in the August 7th issue of *THE LIVING CHURCH*, calls this organization a Communist subsidiary. If that term is used in the derogatory sense that I take it is, I imagine that this accusation should be documented thoroughly. If it is not explained, I take it that the letter writer is willing to take such Christian steps as are deemed reasonable by the CLID.

ROBERT L. CLAYTON.

New York City.

The Racial Episcopate

TO THE EDITOR: My participation in the discussion of the racial episcopate grows out of no pleasure to be found therein, but out of the urge of a moral pressure to set forth the right insofar as I am competent to make a befitting appraisal thereof in the pursuit here undertaken; and further, I feel the subject under treatment to be a vital topic in view of the fact that the conference of Church workers among Colored people will assemble in Cincinnati in September; and that some memorial may be sent from that body to General Convention; and, too, that it is incumbent upon the interested ones to see that such memorial, if transmitted, take the course of wisdom, and that wisdom is often arrived at through a comparison of ideas: hence my contribution; but my personal wish is that the subject were closed—closed, of course, with the establishment and the maintenance of right relations in the Church throughout the land.

The position taken by the Rev. Messrs. Burgess and Dade, in recent issues of *THE LIVING CHURCH*, has afforded me a large measure of gratification because they have viewed the subject in its proper perspective—have seen it as a question of great magnitude, looming away and beyond the boundaries designated for its exercise by some whose advocacy proclaims the erection of the racial episcopate a wholesome and desirable solution of the problem of Churchmen who suffer from ecclesiastical disability in the Southland. . . .

In his letter [L. C., July 17th] Fr. Rahming, asserting this to be a sectional question, recommends its settlement upon the basis of such; but the facts are to the contrary, and it is a sad commentary upon his memory that he should so soon have forgotten—forgotten the recent past. Has he forgotten the extensive argument of Bishop Winchester, only two years ago, for dividing the country into missionary jurisdictions along the Color line, and with what alacrity and ardor he was therein supported by the Rev. Dr. Bragg? Has he forgotten the very recent contribution, to the same effect [L. C., April 24th], of Mr. Stanley Fryer, from the frozen reaches of Manitoba? How can any man, having taken cognizance of such advocacies, declare this a sectional question? And in the

final analysis, the quintessence of the demand which rests upon the Church, in regard to the matter at hand, is not whether it can, or may, be treated in the light of its sectionality, generality, or universality, but whether it be *right or wrong*; for the confinement of an erroneous policy to a narrow sphere of operation cannot make it right.

After some delicate differentiations of the episcopate and the district, he says: "Liberia and Haiti are racial missionary districts, but do not have the racial episcopate." This is not true if by "racial district" he means to parallel those territorial organizations with the racial district as conceived and set forth by our separatists, or advocates of the missionary districts, here in the States; for the Church, in penetrating the boundaries of those foreign lands, was carrying the Gospel to people, not to complexions, and if the inhabitants of those several countries were generally of one complexion, that was not by ecclesiastical selection, but one of the accidents of life. What the advocates of the missionary districts in America propose is the culling of persons from their natural zone and rightful claims in the religious life of the organization, and putting them by arbitrary selection into a subordinate group aside from the working body of the Church as normally constituted. And no group of people is so treated in Liberia or in Haiti, and the order of ecclesiasticism in those countries, under the auspices of the Episcopal Church in America, constitutes a *national* Church, not a *racial*; and the "racial" feature of the natives of those countries is incidental, as far as the Gospel message is concerned, as is the character of their indigenous vegetation.

As much as I should like to see men of the eminence and worth of the scholarly Holly and the saintly Ferguson in the leadership of such jurisdictions, I am happy in the knowledge that the Church has not committed itself, and pray it may ever refuse, to any "racial" scheme or policy touching the episcopate of those countries; for such commitment, with reference to Haiti, Liberia, or to any other place under the open firmament of heaven, would be, as Fr. Samuel Martin so forcefully charged in his recent communication, "a gross and sacrilegious violation, a horrible travesty, of the great charter of our resurrected and ascended Lord." . . .

And now he proceeds to a most astounding and shocking recommendation—almost unimaginable in coming from one of our clergy: "that the racial episcopate be given by election of Negro clergy as future bishops of Haiti and Liberia." A more deteriorating and retrogressive piece of advocacy I have never encountered from any source; and I wonder whether Fr. Rahming can fail, upon a second reflection, to discern the viciousness of the logical implications of this suggestion for he is here playing with a two-edged sword, as keen of edge and lethal of point as any Damascus blade as was ever brought forth by the master craftsman's skill. Were such a concession conferred as a normal and befitting mode of procedure and observance in the Church's work in the world, by a parity of reasoning it would, or could, be held equally befitting that the determination of the episcopate of other jurisdictions be made the exclusive prerogative—yea, the requirement—of certain other complexional or non-complexional groups in the Church of God; and so create a mandatory order of things altogether incongruous with every Pauline exposition and exemplification of the faith and call of Christ. If the Church should, by canonical enactment, predetermine the complexional grade or ethnic grouping of the bishop of one jurisdiction, may it not so determine about another? And may it not exceed the authority of missionary control, burst the bounds of diocesan autonomy, and require that the bishopric of—let us say—Long Island, must be thus and so? Christ admitted all men, on an equality, into the Church of God, and that grant and principle was more than once enunciated, in no uncertain terms, by the great Apostle to the Gentiles. I have never been possessed of a desire to be a bishop, nor nurtured any wish to be the President since graduation from my 11th year, but I would present strenuous opposition to anybody's writing into the formularies of the Church, or into the organic laws of the land, my ineligibility to become what other men similarly conditioned may become—in other words, I oppose all immoral curtailments upon my citizenship or my Churchmanship.

There is no reason that the bishopric of Liberia or of Haiti be constituted upon any other basis than that of other missionary districts, and with the same consideration—the House of Bishops looking out the most available men for supervision, permitting the consideration of color to exercise their minds in no way in the determination of fitness; though I think the House, in all courtesy, might be considerate of the pleasure of the people to whom the bishop is sent. I shall refrain from comment on the probable attitude of the Liberians and of the Haitians toward Fr. Rahming's recommendation; for that would interject the psychological element into this discussion, while, as long as it shall last, I prefer to see it kept on moral grounds.

(Rev.) GEORGE FRAZIER MILLER.

Brooklyn, N. Y.

New Director

TO THE EDITOR: May I claim the courtesy of your correspondence columns for a brief statement for a worthy cause, and to prevent further confusion? In the spring of 1937 the Rev. Dr. William S. Bishop had to give up his work as director of studies in the society for the home study of Holy Scripture and Church history. His resignation was accepted with sincere regret by the board of trustees, and the Rev. Robert J. Gibson of Accokeek, Md., was elected to succeed him. All communications and inquiries about the society should now be sent to me.

(Rev.) ROBERT J. GIBSON.

Accokeek, Md.

The Living Church

Established 1878

A Weekly Record of the News, the Work, and the Thought of the Episcopal Church

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EDITORIALS AND COMMENTS

Advance Toward Unity

Edinburgh, August 18, 1937.

THE SECOND World Conference on Faith and Order came to a close here today with a final session and a service of thanksgiving held in St. Giles' Cathedral. It has been a strenuous two and a half weeks for most of the delegates, particularly as it was the second conference of the summer for many of them and the third for some of the bishops. One wonders how tempers and nerves were equal to such a strain, but the fact is that the sessions were harmonious to the end and the spirit of fellowship that prevailed was all that could be desired.

In a way this spirit of fellowship, though intangible, is one of the most important things about a conference such as this. We cannot have Christian unity until Christians love one another; we cannot love one another in anything more than an academic manner until we know one another. In these conferences friendships develop among leaders of diverse religious bodies, and men begin to understand and appreciate the treasures of other cultures and traditions.

This has been a truly catholic gathering. Not only has every shade of Trinitarian Christian belief been represented (Unitarians are excluded by the constitution of the movement), but a wide range of nations and races as well. There were officially reported to be 414 delegates from 122 Christian bodies in 43 different countries. Among them were not only so-called "Nordics" but Spaniards, Portuguese, East Indians, American Negroes, Egyptians, Greeks, Russians, Syrians, Chinese, Japanese, Koreans, and many other racial and national types. If the conference had no other significance, the very fact that this representative cross-section of humanity worked, lived, ate, studied, and worshiped together in the name of Jesus Christ is itself noteworthy.

The report of the Edinburgh Conference, which will be published shortly, marks a considerable advance in some respects over the report of the Lausanne Conference ten years ago. The Lausanne report was principally concerned with the formulation of the beliefs of the several Churches and their points of difference; the Edinburgh report will mark a greater measure of agreement. At the same time no effort is made to gloss over differences, and plenty of differences there are. The

most troublesome subject, of course, was that of the ministry and sacraments. Beyond the agreement that the united Church of the future should contain elements of episcopal, presbyteral, and congregational order, little progress could be recorded in regard to the former. As to the latter, it was generally agreed that the two major sacraments should be the heart of the reunited Church, though the hope was expressed that a place might be found for the Society of Friends, who do not believe in sacraments as the historic communions understand them. It is significant that there was general agreement as to the Real Presence in the Holy Communion, though whether all would agree to that Presence as in any sense objective is rather doubtful.

A NEW subject to be given consideration was that of the Communion of Saints, including the place of the Blessed Virgin in Christian theology. This was unknown ground for most of the Protestants, and as may be expected they proceeded with great caution. Nevertheless the subject was considered at length by one of the sections and to some extent in the full conference. At one stage in the drafting of the report, it was stated that "all agreed that she [our Lady] should have a high place in Christian esteem," but some of the Protestants felt that even this mild statement was more than they cared to commit themselves to, and at the end the sentence read: "The place of the Mother of Christ was considered by a section of the conference, which commended this subject for further study by this movement." Incidentally, a booklet prepared by the Ven. Alfred E. Monahan, Archdeacon of Monmouth, at the request of the Continuation Committee, and entitled *The Mother of Christ in Christian Esteem* (SPCK), provides a good starting point for such a study.

In addition to the report, the conference adopted an Affirmation of Unity, which is published in this issue. At the final service, the Archbishop of York read the affirmation from the pulpit of St. Giles' Cathedral, and it must be admitted that the moment was a very solemn and impressive one, even though the unity affirmed is still largely one of desire rather than of actuality.

Let no one say that such a conference as this is not worth



© Edinburgh Picture News.

THREE CHURCH LEADERS AT EDINBURGH

Left to right: Archbishop Germanos, the Archbishop of York, and the Rev. Dugald Macfarlane, moderator of the Church of Scotland. These three men embody three of the four great divisions of Christendom represented at the World Conference on Faith and Order: Orthodox, Anglican, and Protestant.

while. It is tremendously significant, as it means that Christian men and women everywhere have their faces turned toward the goal of a united Church, instead of away from it as in the past 400 years. Only the Roman Catholic Church, of the great bodies of Christianity, continues officially to make the arrogant claim to be the sole custodian of the True Faith. The rest of us, Orthodox, Old Catholic, Anglican, and Evangelical (curiously enough, the Protestants themselves deleted the word "Protestant" from the report!), admit that "we have erred and strayed like lost sheep," and that no one of us can claim a monopoly on the Christian religion.

But even Rome was not entirely absent from the conference. Three or four of her priests were present as special observers throughout the conference, sitting in the sections and subsections as well as in the plenary sessions, and taking copious notes. The Roman Catholic Bishop of Aberdeen sent a cordial message of greeting, as did the Benedictine monks of Amay-sur-Meuse. One may be sure that official Rome was watching the conference with no little interest. And it is worthy of note that the conference endeavored to keep in mind the fact that there can be no ultimate unity without Rome, and that, in the words of Canon Douglas, the least we can do is to keep the door open for her participation in the ecumenical movement if and when she wishes to join it.

Edinburgh marks a notable milestone in the progress of the Church. If actual progress in agreement is hard to see, one can at least discern the presence of a truly ecumenical atmosphere, and in that atmosphere the Holy Spirit can lead the Church into the paths of unity and truth.

* * *

EDINBURGH is a beautiful city. I know that, because I have been here before. If I had to rely upon my experience on this visit, I fear I could make no such dogmatic statement, because we have all been too busy to do much looking around. When there were no formal sessions, there were informal gatherings of one kind and another, or personal conferences, luncheons, and dinners. Our own American Church delegation has been together on a number of happy occasions. One evening the Archbishop of York and Mrs. Temple were our guests, one noon we entertained the Scottish bishops at luncheon, and so on.

The Anglican and Eastern Orthodox have had many happy contacts during the conference. A meeting of the Fellowship of St. Alban and St. Sergius and of the Anglican and Eastern

Churches Association was well attended, and a splendid address was given by Fr. Florovsky, one of the able Russian priests of the theological academy in Paris. On the first Sunday the Orthodox in a body attended the Anglican Eucharist at St. Mary's (Scottish Episcopal) Cathedral, and on the second Sunday the Anglicans attended the Orthodox Liturgy in Holy Trinity Church, in which clergy of the Russian, Greek, and Syrian Churches officiated.

The evenings have been free of official engagements for the most part, though there were two or three night sessions. On those occasions there was much scurrying for trams and taxis at the end, and many a dignitary had to find his way back to the hostels on foot and in the dark. For promptly at 11:30 every night the trams stop running, the lights go out, the sidewalks are taken in, and the statue of John Knox, which broods sullenly over our meetings by day, comes to life and stalks through the streets of the city to see that all are safely in bed. Thus the spirit of the doughty reformer who made life miserable for Mary Queen of Scots still has an influence on the life of modern Edinburgh.

The weather during the first part of the conference was hot and sultry, most unusual for Scotland. Latterly it has been more normal—cool, with alternate sunshine and cloud, the daily precipitation varying from a Scotch mist to one of the heaviest downpours in years.

But in spite of the weather, all of us will treasure the memory of Edinburgh as a very precious one. For here we have been engaged in the King's business, and His guiding presence has been felt by all of us. May we live to see the accomplishment of at least a measure of that unity for which He prayed during his earthly life.

CLIFFORD P. MOREHOUSE.

"Our Nearest Neighbor"

THERE IS a much closer connection between soil and soul than most people think," says Prof. Roy J. Colbert in an interesting and valuable booklet published by the National Council (price 15 cts.). *Our Nearest Neighbor*, designed, as an introductory paragraph states, "to help guide Churchmen and women in their reading on the Church and rural America," amply fulfils its purpose not only by a brief and attractive list of suggested books but by sketching forcefully in 22 pages the development of rural life in America and its importance for the future of the country.

Professor Colbert is a department head at the University of Wisconsin and a former president of the Rural Workers Fellowship, as well as an active Churchman.



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THE AMERICAN DELEGATION AT EDINBURGH

The Church and the Labor Struggle

EVERY GREAT HERESY, it is commonplace to observe, is a perversion of a great truth. It is usually, too, a perversion of a truth which the faithful have been neglecting.

So, the twin heresies of the present day—Communism and Fascism—are perversions of one of the great central truths of Christianity. Totalitarianism is the doctrine of the Mystical Body of Christ torn from the supernatural theology which gives it meaning, from the morality which gives it value to man, and from the body of Catholic dogma which gives it its proportionate position in the universal scheme.

In dealing with the subject of the labor struggle one must begin with the Mystical Body; for the labor problem is essentially a political problem, in that it is a problem of readjusting the institutions through which men deal with each other; and such problems are essentially religious, in that the right solution of them depends on the right answers to the questions: What is man? and What is his fundamental relationship to his fellow-men?

God has given to us, for our better understanding of the mystery of His relationship to His Church, the Christian family. It is a well-known though often ignored fact that the family cannot band together on the ground of "enlightened self-interest" for mutual profit. It depends upon self-sacrificing love and mutual forbearance. The family is a whole of which the members are mystically united, and attempting to deal with cold and even-handed justice among them would be a sad travesty of their relationship to each other. For one member to seek profit from his dealings with another is so elemental a sin that the whole world deems it "unnatural." It is to this family relationship, this membership in a body informed by love, that Christians are called by their Baptism, their "adoption" into Christ's Church.

We seem to have strayed far from the problems of labor and industry. What relevance does this doctrine have to strikes, lockouts, mob violence, wages and hours, Fascism, and Communism? What is the family relationship between Mr. Girdler of the Republic Steel Company and Mr. Lewis of the CIO?

IT IS just this lack of a family relationship between Mr. Girdler and Mr. Lewis that the totalitarian State seeks to remedy. That is what gives the totalitarian idea its driving force among the youth of nations which have reached the breaking point sooner than the United States. The Church has failed, so the Nazis and the Communists believe, to achieve that unity which, partly by a natural mysticism, partly by seeing the breakdown of "liberal" secularism, they know to be the right condition of mankind. It has failed, they assert, not only in bringing about a society of which the "members" have any vital relationship with each other, but even in maintaining ecclesiastical and doctrinal unity within itself. Thirsting for membership in the Mystical Body of which the members are truly united, they turn to a body of which the State—or the proletarian class—is the hollow and brazen head. The totalitarian ideal is, in its way, a nobler thing than the liberal ideal. That is why, when set loose from the bonds of the true faith, it can do so much more harm.

The appeal to force upon which the totalitarian State rests is not in itself attractive to anybody. Force is not used until reason has failed; and then it almost always destroys the thing it is attempting to establish. The brotherhood of man cannot be brought about by killing off men who refuse to be broth-

erly; nor can it be brought about by industrial conflict. Sinclair Lewis' book, *It Can't Happen Here*, served a useful purpose in bringing to the attention of the world how easily "it can happen here"; but Mr. Lewis, whose limitations prevent his understanding what totalitarians are driving at, failed to point out that "it is happening here." This country is deeply involved in the class struggle; and no government could have prevented it. There was a moment in the blackest days of the depression when America seemed to have a glimpse of the need for an organic unity of the nation, with all social groups coöperating for a common purpose; but we may consider ourselves fortunate that we have come out of the depression with that ideal vitiated in a struggle between the approximately equal forces of capital and labor. For in countries where one group surrendered its power for the sake of that organic unity, the other group has proved how useless is unity without divine grace and love; when labor gave up its sole weapon—the right to strike—it was forced back into something almost indistinguishable from slavery.

It is not a question of "believing in class warfare." The class warfare exists; and the only question is what can be done about it. The struggle is going on in America, as in the rest of the world; and the only hope for America is that it may be converted to Christianity before one side wins the victory and enforces upon the other a stultifying and soul-killing bondage. Paradoxically, this bondage rests almost as heavily upon the victor as upon the vanquished; the capitalist is not free in Germany and Italy, nor is the laborer in Russia.

IT IS EASY to attack strikes in which the initiative is taken by labor, as destructive of good will between labor and industry. The fact is that often strikes are an attempt to alleviate evils which could not exist if good will had not already been destroyed. In America, as in Israel, there are those who have "sold the righteous for silver, and the needy for a pair of shoes—they that pant after the dust of the earth on the head of the poor, and turn aside the way of the meek."

But the real problem, the fundamental evil, is not the individual wickedness of capitalists or of labor leaders. The real evil is in the structure and conventions of our whole secularist society, which throws aside the doctrine of the Mystical Body of Christ as "unworkable" and "visionary"—and cheerfully digs its own grave, into which it has already fallen in Germany, Italy, and Russia. The thing which must be changed is not the exception, but the rule; not the pagan, but the Christian. Even if the profit motive worked for social stability and the wide diffusion of creature comforts it would be the antithesis of the motive animating the Mystical Body. As it is, the injustices and oppressions and deprivations in the most democratic and wealthy nation in the world cry out incessantly against the materialistic philosophy under which it labors.

The Christian dare not counsel the laborer to give up his right to strike, for the capitalist would misuse the power thus granted to him. And yet, the strike is an appeal to force, in itself destructive of the ideal of the unity of all classes in a common purpose. The strike is an attempt to coerce the employer into giving the laborer privileges and perquisites which the employer is not willing to grant. Within limits, however, an appeal to force, though always a tragedy, is sometimes a necessity. To return to our family simile, sometimes the members of a family must force a recalcitrant member to give up a wrong course of action or cease taking more than his share

of the benefits of family life. But this use of force cannot exceed certain limits without destroying what it is attempting to preserve. The child may be spanked but must not be killed or crippled. And coercion may be used only to enforce justice, not to gain as many privileges as the person against whom it is used can be forced to grant. The strike is a dangerous weapon, and is certainly never used with a clear apprehension of its Christian purpose. But it would be the suicide of society for it to be abolished. Neither the labor movement nor the corporation movement whose unnatural child it is can be conceived of as Christian in our present-day society. The duty of the Christian is to labor to bring into both modes of organization a realization of their part in the Mystical Body of Christ—to point out to Mr. Girdler and Mr. Lewis that they are members of one another, and to bring into the embattled associations which they represent the informing spirit of Christian love.

This is a long and discouraging battle, and were it not for the promise of God's help, victory would be despaired of, as despair has swept the totalitarian lands into their home-made hells. Three great objectives must be won: a reunited Church; a converted Church; and a converted world. Without unity, the voice of the Church is so enfeebled that it can scarcely be heard. And even with unity, Churchmen must learn the implications of the faith which they profess, and then put it into practice. But the Church cannot come into its inheritance until the blessed company of all faithful people is coextensive with all mankind. These three things interlock, and none can be expected to come to pass without the other two. But we must press forward as fast as we may upon all three fronts at once.

THE APPLICATION of Christian ethics cannot wait upon the Christianizing of the world. As members of the Mystical Body, workmen and employers have a daily duty of justice which they must personally carry out in spite of the unions and corporations. Martyrdom, in greater or less degree, is sometimes not only a glory but a duty. The premium which unions are apt to put upon inefficiency sometimes gets into serious trouble the workman who tries to make full use of his talents, just as a thousand cases could be cited of employers whose positions will be jeopardized by allowing "sentiment" to mix with business.

But the blood of the martyrs is the seed of the Church, and it is only along these lines of day-by-day self-abnegation that advance will be made:

"—for the perfecting of the saints, unto the building up of the body of Christ till we all attain unto the unity of the faith, and of the knowledge of the Son of God, unto a full-grown man, unto the measure of the stature of the fulness of Christ: that we may be no longer children, tossed to and fro and carried about with every wind of doctrine, by the sleight of men, in craftiness, after the wiles of error; but speaking truth in love, may grow up in all things into him who is the head, even Christ from whom all the body fitly framed and knit together through that which every joint supplieth, according to the working in due measure of each several part, maketh the increase of the body unto the building up of itself in love."

This tightly phrased passage from St. Paul's epistle to the Ephesians expresses everything we have said in a fraction of the space we have used. The world is far indeed from the state called for by St. Paul. But the only solution of the labor struggle, the only hope for the world, is that mankind, filled with the grace of God, may truly become the Mystical Body of Christ.

An Affirmation of Unity

By the World Conference on Faith and Order

Adopted at Edinburgh, August 18, 1937

WE ARE ONE in faith in our Lord Jesus Christ, the incarnate Word of God. We are one in allegiance to Him as Head of the Church, and as King of kings and Lord of lords. We are one in acknowledging that this allegiance takes precedence of any other allegiance that man may make claims upon us.

This unity does not consist in the agreement of our minds or the consent of our wills. It is founded in Jesus Christ Himself, who lived, died, and rose again to bring us to the Father, and who through the Holy Spirit dwells in His Church. We are one because we are all the objects of the love and grace of God, and called by Him to witness in all the world to His glorious Gospel.

Our unity is of heart and spirit. We are divided in the outward forms of our life in Christ, because we understand differently His will for His Church. We believe however that a deeper understanding will lead us toward a united apprehension of the truth as it is in Jesus.

We humbly acknowledge that our divisions are contrary to the will of Christ, and we pray God in His mercy to shorten the days of our separation and to guide us by His Spirit into the fulness of unity.

We are thankful that during recent years we have been drawn together; prejudices have been overcome, misunderstandings removed, and real, if limited, progress has been made toward our goal of a common mind.

In this conference we may gratefully claim that the Spirit of God has made us willing to learn from one another, and has given us a fuller vision of the truth and enriched our spiritual experience.

We have lifted up our hearts together in prayer; we have sung the same hymns; together we have read the same Holy Scriptures. We recognize in one another, across the barriers of our separation, a common Christian outlook and a common standard of values. We are therefore assured of a unity deeper than our divisions.

We are convinced that our unity of spirit and aim must be embodied in a way that will make it manifest to the world, though we do not yet clearly see what outward form it should take.

We believe that every sincere attempt to coöperate in the concerns of the kingdom of God draws the severed communions together in increased mutual understanding and good will. We call upon our fellow-Christians of all communions to practise such coöperation; to consider patiently occasions of disunion that they may be overcome; to be ready to learn from those who differ from them; to seek to remove those obstacles to the furtherance of the Gospel in the non-Christian world which arise from our divisions; and constantly to pray for that unity which we believe to be our Lord's will for His Church.

We desire also to declare to all men everywhere, our assurance that Christ is the one hope of unity for the world in face of the distractions and dissensions of this present time. We know that our witness is weakened by our divisions. Yet we are one in Christ and in the fellowship of His Spirit. We pray that everywhere, in a world divided and perplexed, men may turn to Jesus Christ our Lord, who makes us one in spite of our divisions; that He may bind in one those who by manly worldly claims are set at variance; and that the world may at last find peace and unity in Him; to whom be glory forever.

Humanizing Missions

In Two Parts. Part I

By Charles Lemuel Dibble

Chancellor, Province of the Midwest and Diocese of Western Michigan

ON A RECENT Sunday morning the pastor of the leading Presbyterian church in our little city announced: "My friends, the Reverend Mr. Smith, our assistant pastor in equatorial Africa, has just written me that he is badly in need of an electric refrigerator. No offering will be taken and no solicitation will be made for this. I am sure you will all be interested in sharing in this gift to Mr. Smith; and you may hand your contributions to Mrs. Brown."

There was no need to say more. Within 10 days the necessary funds had been obtained and the refrigerator was on its way. The congregation all knew the Smiths and their work. Mr. Smith's name was carried, as assistant pastor, on the weekly parish bulletin. Not very long before this they had come home on leave and had visited the city, had been entertained by the leading members of the congregation, and had met all and sundry of the parishioners. Mr. Smith had preached and Mrs. Smith had talked to the missionary society. Upon another occasion the parish had sent them an automobile and every Christmas for several years a box of real Christmas gifts—not old dresses and broken dolls—had been forwarded. Every Christmas, too, a box had come from Africa filled with all sorts of strange objects, from war clubs to sea shells, the gifts of Mr. Smith's people to their White brothers. No need to tell the parishioners about the Smiths or their refrigerator. In a very special way they represented the home people upon a distant frontier of Christendom. The parish has humanized its mission.

Christmas boxes and refrigerators do not tell the whole story. Here is the full record of this church's missionary activity. It pays its quotas of \$1,500 for general missionary work and \$400 for educational work. It pays a salary of \$1,500 to Mr. Smith. It has, also, assumed and pays one or more "shares" in each of 28 fields of missionary work at home and abroad. Each share is in the amount of \$25; and they are parceled out among the Sunday school classes and other organizations. The amount paid on these shares is \$2,000 each year. Altogether the yearly missionary giving of this parish is about \$5,400, and this does not include Christmas boxes and refrigerators. Now, the parish has a communicant list of 2,000—good, bad, and indifferent—with about 1,000 regular contributors; and it spends \$19,000 for its local expenses. Those who like percents and per capita can see at a glance that it gives to missions 28 cents for every dollar that it spends on itself, and that the average communicant gives \$2.70 for missions. If you don't count dead-heads, but only contributors, the figure rises to \$5.40 apiece.

What happened in the parish in our town has been happening in hundreds of parishes of the Presbyterian Church. For that great denomination has been learning that the way to promote the missionary cause is to humanize it. One might easily gather many other human interest stories. "While our general church budget," writes one pastor, "has been greatly reduced in the last few years, including all local salaries and staff help, we have maintained our missionary salary items without change." Another regards its obligations for the support of specific work so seriously that it has borrowed money at the bank in order to pay the obligations.

The plan in effect in the Presbyterian Church is a combination of quotas and designated gifts for specific purposes. Quotas are fundamental and each church has three, for Foreign Missions, for National Missions, and for Christian Education. A church that has met its quotas, however, is encouraged to earmark any additional contributions for specific objects selected by it from a prepared list. The activities corresponding to those of our National Council are divided among three boards, National Missions, Foreign Missions, and Religious Education. The Board of National Missions has had the plan of specific objects since 1885. It worked so well there that in 1922 it was adopted by the Board of National Missions. It is not by any means universal; but more and more of the parishes are adopting it, and they are the ones whose missionary-mindedness is outstanding.

NO DOUBT the purpose of this article is already apparent—to prescribe a similar arrangement as a remedy for the ills with which our National Council is beset. But no one, least of all anyone charged with providing food and shelter for our missionaries, will care to chance a radical change in financing on the strength of a few human interest stories. Circumstances often alter cases. We need to know how the plan works at large. We have got to have the statistics on it, and we have got to go into them pretty thoroughly. A few statistics like a little learning, are dangerous things. Who drinks at that spring must drink deep, at his peril. Dull as they are, we must learn them.

We shall want the statistics to answer two questions. How do the contributions to the three Presbyterian boards compare with those to our National Council? And, secondly, what has been the experience of the Presbyterian boards with contributions for specific objects compared to their general, undesignated receipts upon assigned quotas? If the Presbyterian boards raise more money than our National Council in proportion to the size of the two Churches, and if they raise more money under the plan of quotas plus specific gifts than they had done under quotas alone, the success of their plan would seem to be demonstrated.¹

In the year ended March 31, 1936, the receipts from living

¹ The statistics contained in this article are taken from the reports of the boards of National Missions, Foreign Missions, and Christian Education for the year ending March 31, 1936, which are published as Vol. II of the *Minutes of the General Assembly of 1936*. These have been supplemented in some particulars by information obtained in correspondence with the Rev. George H. Trull, secretary of the department of specific work of the Board of Foreign Missions, and Miss Gertrude Vint, secretary for specific work of the Board of National Missions. The writer is greatly indebted to them for their courteous replies to his inquiries.

A word or two of explanation is needed before we plunge into the figures. The first point is that the Presbyterian Church, like our own, is fortunate to receive very large sums from undesignated legacies for missions and from interest upon invested funds. These, however, are of no importance for our inquiry and will be excluded, unless especially mentioned. The second thing to bear in mind is that the Presbyterian Church has nothing that exactly corresponds to our diocesan missions. All home missionary funds are handled by the Board of National Missions. It does, however, receive and expend funds contributed by the several synods for work within their own boundaries. These synodical missions, together with rural and city missions, are entirely comparable with our diocesan missions. They must, therefore, be excluded in comparing the income of the Board of National Missions with the budget for domestic missions of our National Council. There should also be excluded a corresponding pro rata amount from the items for promotion, administration, and miscellaneous of the Board of National Missions—since under our system this corresponds to the cost of administration of our diocesan missions.

donors of the Board of National Missions, exclusive of synodical missions and rural and city work, and after deducting the pro rata portion of promotional, administrative, and general expense applicable to these, was roundly \$1,127,000.²

In the same year the Board of Foreign Missions received from living donors approximately \$2,000,000; and the Board of Christian Education, \$465,000. Thus, the total contributions for general missions and religious education amounted to \$3,602,000.

THE BUDGET of our National Council in the year 1936 was \$2,300,000, of which \$600,000 was received from legacies and invested funds. The contributions from all living donors, including one-third of the triennial Auxiliary Thank Offering, the Sunday school Easter offering, and special donations, as well as diocesan payments, amounted to \$1,690,000.

How do these amounts appear in comparison to the size of the two Churches? The communicant membership of our Church is slightly over 1,400,000; while 1,958,000 is given for the Presbyterian. Expressed in per capita, we give \$1.20 per communicant, the Presbyterians \$1.80.

We can now come back from our excursion into statistics to the individual parish with which we started. The giving of this parish, in which the plan of special objects is in full operation, is about \$2.70 per communicant for all missions, and \$2.34 after deducting for synodical missions. In the Church as a whole, where that plan is not yet by any means universal, the figure is not nearly so good; but it is still far and away above that of the Episcopal Church.

Why does the average Presbyterian give one-third more for the general work of his Church than the average Episcopalian? If we could answer that question, we should be in a position to increase the budget of the National Council from \$2,300,000 to \$2,863,000. Curiously enough, this is almost exactly the amount that the National Council urgently needs.

The story of how the Presbyterians went about to put this plan into effect may give us the answer to this question. What they did will be recounted in the continuation of this article next week. What they did we can do, it would seem. And so next week's article will also include a suggestion as to how the plan can be put into effect in our Church.

² The computation is as follows:

a—Total receipts	\$2,500,000.00
b—Receipts from legacies and investments	900,000.00
c—From living donors	1,600,000.00
d—Percentage of total derived from living donors	64%
e—Total expenditures	\$2,500,000.00
f—For synodical missions and rural and city work	639,000.00
g—Portion of promotional, administrative, and general overhead applicable to synodical missions	110,000.00
h—Total expenditures for general missions (subtract f and g from e)	1,761,000.00
i—Total contributed for general missions from living sources (multiply h by d)	1,127,000.00

(To be concluded next week.)

Distance

IT WAS only a little river, almost a brook; it was called the Yser. One could talk from one side to the other without raising one's voice, and the birds could fly over it with one sweep of their wings. And on the two banks there were millions of men, the one turned toward the other, eye to eye. But the distance which separated them was greater than the stars in the sky; it was the distance which separates right from injustice.

The ocean is so vast that the seagulls do not dare to cross it. During seven days and seven nights the great steamships of America, going at full speed, drive through the deep waters before the lighthouses of France come into view; but from one side to another the hearts are touching.

—From the Essay of a French Schoolboy.



CHURCH MUSIC

Rev. John W. Norris, Editor



THE QUESTION has been asked whether it is correct and proper to have a hymn sung during the administration of the Holy Communion. A letter published in the correspondence columns a few weeks ago condemns the practice. Yet there are two sides to the question.

The ancient custom of the Church was to use a psalm at this point of the service; actually it was a continuation of the Introit psalm for the day. When time reduced the amount of psalmody to a single verse with a *Gloria* and antiphon, it became customary to use the portion of the psalm appointed for the Communion just before the communicants received the sacrament. Present-day Graduals advise that the plain-song Communion should be sung immediately after the *Agnus Dei*. This instruction, however, may be questioned on the ground that if the *Agnus Dei* be sung there is no need for a second hymn. If this instruction be followed, both the *Agnus Dei* and the Communion will have been concluded before the communicants come to the Altar rail. This is, of course, presupposing a choral celebration at which the congregation is permitted to communicate. There is a liturgical movement now under way within the Roman Church which is advocating that all celebrations be communicating celebrations.

If we may take the older custom as a guide there is tradition to support the use of a hymn during the period that the people communicate since in the use of a longer bit of psalmody than is now used, it would not have been concluded before the administration.

The objection frequently raised—and it has real merit—is that such a practice removes from those in the pews the opportunity for silent meditation and devotion. Such meditation is desirable after one has received the sacrament. For some people, however, the use of music, either vocal or instrumental, is a positive help to such meditation. Others find it disconcerting and objectionable. For those to whom music is just so much noise, it is a disturbing element.

The size of the church building and the number in the congregation are elements that also must be considered. If the church is a large one, with many communicants, requiring considerable length of time for the administration, it would seem advisable and appropriate that part of the time required for the administration be utilized by singing a hymn or having soft organ music. Not every communicant will return to his pew and spend a considerable length of time in meditation. Many do not know how. Some, it is true, will make use of their Prayer Books and Hymnals as guides toward such meditation. Others, however, just sit, waiting patiently for the conclusion of the service.

In a small church, with but few communicants, where the administration is a matter of a few minutes, it would seem preferable to avoid music during this period. It is unnecessary that every moment of the service be occupied with sound. There is great value in silence, but unless a congregation is prepared for it, a protracted silence results in restlessness.

The question is one for which no universal rule can be laid down. Each parish must solve it for the best interests of all in the congregation which worships in its church. The use of a hymn at this point in the service is traditionally correct. Music may be an aid to some in their meditation, yet for others it may be objectionable.

Itabo

A Thriving Outpost of the Church in Cuba

By the Ven. William T. Sherwood

Rector of Trinity Church, Tyrone, Pa., and St. John's Church, Huntington, Pa.

A STRANGE CHAIN of events brought me to Itabo. There had been my strong interest in the Spanish language; and then, the note in *THE LIVING CHURCH* to the effect that the Forward Movement Commission of our Church in Cuba had prepared a Lenten booklet in Spanish, leading to correspondence with the Rev. J. H. Piloto, who at Bishop Hulse's request sent me a copy of the booklet he had been helpful in preparing, *Una Cuaresma con Cristo* (A Lent with Christ); then, as our friendship developed through correspondence in Spanish, came the urgent invitation of this good brother to visit him and spend some time with him "as though in your own house"; then, the unexpected opportunity for a vacation trip; the delightful week in the home of the Pilotos, devoted missionaries both—Mrs. Piloto the *Presidenta* of the Woman's Auxiliary of the missionary district of Cuba, Fr. Piloto the priest in charge of our work at Cardenas, Recreo, San Vicente, and Itabo. And now, here I was with them at Itabo, seeing with my own eyes, actually taking a part in the work, the very account of which had so thrilled me as I read of it in Fr. Piloto's letters!

We arrived Friday afternoon, after a journey of several hours—bus, train, then another train; Itabo seemed at first like something of a jumping-off place, the very end of a tiny junction line. But here was real Cuba, at last! Havana, of course, is highly cosmopolitan, if fascinatingly different from our American cities. Matanzas, where my hosts, Fr. and Mrs. Piloto, live, is more typically Cuban, charming in its antiquity, thoroughly Spanish in its architecture, yet still a fairly large city, with city houses, city conveniences. But Itabo—a village of some 1,500 people, with not a single real automobile road leading into it at present—here was the real thing! Utterly untouched, it seemed, by American influences, here was really another world. A happy, laughing world, in spite of the dire poverty of most of the people, who see very little real money. Most of them must live the year round on what little they earn during the two or three months of the "zafra," the sugar-making season. Fortunately, food is cheap, and there is no heating problem; but then, too, there is no "WPA." How fortunate that it is quite bad form among them to "take anxious thought for the morrow"!

A score or more must have met us at the train; happy, friendly, eager. One felt a sense of "belonging," which quite melted away the barrier of a strange language half-mastered. It was the *Church* that mattered! Obviously, they were very happy about their new church, very proud of it—and with good reason. For there in Itabo, our beautiful, really adequate structure clearly dominates the scene. The rest of the buildings of the two straggling main streets are of wood—but our church, the only house of worship in the community, indeed in the whole region, is of concrete, well built, imposing in its

simple, dignified lines; and better yet, it represents not only the generous aid of Bishop Hulse, but also the enterprise of the people themselves. Their sacrifices paid for more than half of the cost of erecting and furnishing their church. Their deep devotion made it what it is. It is their very life. And how they love it!

That Friday night was to be a gala occasion, for we were to solemnize the marriage of the young warden of the church, Rafael Triana, to a lovely daughter of the Congregation, a devoted teacher in the church school, Señorita Gudelia Rodriguez. Never will I forget the *boda*—the wedding feast, reminiscent, I felt, of Cana of Galilee, in its simple, genuine gayety. A suckling pig had been roasting on a spit before glowing charcoal till the savor filled our nostrils with irresistible invitation. A great table had been laid in the one public building—the combined electric light plant and movie-hall, which belongs to the father of the bridegroom, Don Ricardo Triana Perdomo. The wedding had been originally scheduled for 8:00, but it seemed good to all concerned to postpone it till 9:00, while we feasted on such delicacies as boiled yuca roots, rice, sweet potatoes, plantains prepared in various ways, fruits of all sorts—and the delicious *lechón asado*, the roasted suckling pig, *sine qua non* of a true Cuban feast. At 9 o'clock the church was filled to overflowing; the white-robed choir of girls was ready to lead the singing—and how they do sing, those Cuban children! Our own well-loved hymns, our familiar tunes, but with the sonorous Spanish words, rich in vowel



Photo by the Author.

THE BRIDE AND GROOM

sounds, permitting them to sing at the top of their voices and still be musical! At 9:30, the bride appeared; and a beautiful wedding it was. It was a joy to me to take part, pronouncing the benediction in the rich Spanish words, "*Dios el Padre, Dios el Hijo, Dios el Santo Espíritu, os bendiga, conserve y guarde . . . hasta la vida eterna.*"

AND THEN, without a break, followed a veritable flood of baptisms, late as it was! Beautiful babies, they were; some white, some brown, but all very dear and sweet, in spite of the fact that they seemed to have just one desire in common: to see which could cry the loudest. I thought, it would be hard to award the prize fairly! It was good to watch Fr. Piloto—who now has baptized over 350 little ones in Itabo and vicinity—take each one in his arms as though it were a new experience, as though each tiny mite were infinitely dear—as indeed it must be, to our Master—and then kiss, or perhaps playfully spank, each little brown baby before handing it back to the godparents. On reconsideration, one little chap, older than the rest, should have had that prize! He just didn't *want* to be baptized, and made it very evident by his struggles, till Fr. Piloto signaled to me to pour the water, as he held the little

one more firmly. At the last moment, the child gave a convulsive wriggle, and received the greater part of the water in his eyes and nose—but at last he subsided, and seemed duly and properly christened!

Next morning the church was filled at daybreak, with attendants at the beautiful Low Mass, giving visible proof that the Church has become a very part of the people's lives.

Then later we went to San Vicente, perhaps 10 miles over the fields and hills by auto, over a road that can only be called a road by courtesy. Much of the time, Fr. Piloto can traverse it only on horseback. There, the wonder of this work became all the greater as I traced its humble beginnings. There in San Vicente—a mere *batey*, or hamlet, of perhaps 70 inhabitants, not a dozen houses, Fr. Piloto celebrated Mass in the home of a dear old Colored lady, Señora Maria de la Caridad Macumb. Her living room, in an immaculate little wooden house, was converted into a chapel by setting up a portable Altar; and a beautiful service followed, with a vested choir, with many hymns; and with "Jorgito" Piloto proudly assisting his father as crucifer and acolyte. The entire *batey*, it seemed to me, crowded into the room or thronged the porch outside, eager to assist at the Holy Mysteries. And there it was, I learned, that the whole work had really commenced; the work that had resulted in the building of the beautiful church in Itabo, and in the changing of the whole spirit of a hitherto unchurched community. For, some years previously, Señora Macumb—a life-long member of the Church of England—had been gathering children together to learn their catechism, preparing them to be baptized and confirmed; and Fr. Piloto, then only a layreader, newly appointed in charge of the Church of St. Francis of Assisi at Cardenas, began to work among the unchurched people in the interior and so made connection with the incipient work at San Vicente. From that simple beginning it has all grown until now, eight years later, more than 350 children have been baptized, an increasing number each week of late; and more than 200 have been confirmed. The Church has become a living reality in their midst.

One must realize that for centuries this whole region has been almost without religious ministration, to gather an adequate idea of the harvest awaiting our Cuban missionaries who labor in the interior of their beautiful island. In her 400 years of domination in the island, Spain did nothing for the country people, or the Colored race, or the lower classes generally, in the way of opening up avenues of culture or self-improvement; and in all kindness, it must be stated that the Church which accompanied the Spanish conquest likewise confined her ministrations to the upper classes of society, and to the populations of the larger cities and towns. What religious background the *guajiros*—the country folk—may possess, is so deeply mixed with superstition and gross ignorance of the fundamentals of Christianity that much teaching is needed; but they are truly hungry for religion, and take naturally to the Episcopal Church. Its ceremonies appeal to their romantic nature, while the simplicity of its teaching goes home to their intellects. And through it they are finding Christ. The whole atmosphere at Itabo, I learned from a number of sources, has been changed for the better since the coming of the Church into their midst.

On the day before Easter, picturesquely called in Spanish "The Saturday of the Glory," occurred an incident which has had far-reaching results in adding to the Church. The Easter Mass was being sung before a crowded congregation in the Church of St. Mary the Virgin at Itabo (already in use, though not consecrated till April 18th). A number of

guajiros entered, with six or seven children, all obviously strangers to the ways of the Church, noisy, though not intentionally irreverent. Our young warden, Señor Triana, observed their evident confusion and finally went to find out what they wanted. They had been looking for a Roman Catholic church but meantime had become interested in the sermon, had joined in the hymns, and finally one of them was heard to say loudly to one of the women in the party, "Listen, Maria! I'm not leaving this place; this is where we get our babies baptized!" The result was just that, after due preparation; and from their warm invitations to visit their farms, as well as through other similar invitations that came to Fr. Piloto in consequence resulted a very large number of conversions and baptisms. Truly, the field is ripe to the harvest; alas that both laborer and money are so scarce!

Labor Sunday Message

Of the National Council

Department of Christian Social Service

IN THE MIDST of one of the gravest industrial crises in the history of America, the Church faces the double task of standing above the partisan issues of the present controversy and yet providing some moral guidance for both capital and labor.

Upon this Sunday, dedicated to the welfare of labor, it is appropriate that the authority of the Church to speak in such a crisis be set forth, and the principles of the Christian ethic be restated. Nearly a quarter-century has elapsed since the bishops and deputies of the General Convention affirmed that "the Church stands for the ideal of social justice." Succeeding Conventions have implemented this forthright declaration by resolutions supporting "the right of labor, equally with capital to effective organization and the corresponding responsibility on both sides for the exercise of power so attained, in strict accordance with the moral law as serving the common good. Negotiation through collective bargaining must take the place of the ruinous strife of strikes." They have also supported such measures as the abolition of child labor and social insurance for the dependent aged and unemployed. In 1933 the House of Bishops, in their now famous Davenport Pastoral, went further and asserted with even greater emphasis that: "Christ demands a new order in which there shall be a more equitable distribution of national wealth, more certain assurance of security of the unemployed and aged, and above all else an order which shall substitute the motive of service for the motive of gain." Thus, from the early days of the Christian social movement down to the present, the prophetic voices in the Church have proclaimed that the Gospel of the Kingdom includes a social message.

The authority by which the Church speaks on questions of social justice derives from the basic principles of the Christian ethic. In an age when the forces of secularism have sought to organize life apart from God the Church is challenged to make explicit the distinctive nature of this ethic. Briefly stated the Christian ethic affirms: (1) the sanctity of human personality; (2) the Fatherhood of God and the brotherhood of man; (3) the obligation of the strong to help the weak; (4) the sacramental character of material things.

Translated into specific terms it becomes clear that the Church as the Body of Christ is composed of all sorts and conditions of men and may not become a "judge or divider"

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Vida D. Scudder

An English Tribute

By the Rev. William G. Peck, S.T.D.



MISS SCUDDER

MISS VIDA SCUDDER has written her autobiography, and I have been reading it. In the moist, sweltering heat of South London, on a summer day, when the whole population of Londoners was panting wearily, I was completely rapt from all consciousness of the physical conditions; for beneath the spell of these graceful and winsome pages I wandered with the author in many places. I saw the Boston of her girlhood, accompanied her to Europe, visited the Oxford of the '80's, witnessed the rise of Wellesley and joined in the battle for social justice in America. Here is a store of memories and reflections which must surely brace and cheer the hearts of all who read them. Here is a mellow culture, a love of books and scholarship, a trustworthy appreciation of beauty, securely integrated, with a passionate interest in men and women and a convincing awareness of the facts of life. The author has the authentic academic quality, coupled with a "toughness" which many a mere worldling might envy. I am not complaining: the combination seems to me entirely admirable.

It is because I have a special reason to be interested in Miss Scudder's influence that I am so fascinated by this book. How complex she seems! How splendidly simple she is! The ordinary modern young person, turned out to pattern and full of mass-produced skepticism about life, religion, and morals, must find her puzzling. Here is a woman who calmly says that in her youth she read so many French novels that she lost the capacity for being shocked; and tells you also, with all seriousness, that she once saw a fairy wedding in the garden. She, an elderly lady and a devout communicant of the Church, discusses sex as openly as any young secular, lip-sticked thing in a modern hotel, only much more sensibly. A believer in the dogmas of the Catholic faith, she is a genuine and quite dangerous social revolutionary. And, "an old woman," as she calls herself, she has the jollity and gay laughter of a girl.

It is all very glorious. And this complexity, springing from the simple root of a right fundamental theology, is becoming a mark of those who have learned her outlook. The combination of religious orthodoxy and economic revolutionism; of inner, serious piety and outward "toughness," grows more common among the young people of the Church today. But it is certain that in Miss Scudder's younger days she was a portent.

It was nearly 25 years ago when I first became acquainted with her writings, and it was Dr. Orchard who introduced me to them. She speaks of *Socialism and Character* as her favorite among her own books, but describes it as "forgotten." She must not be allowed to linger in this error, for books are not "forgotten" merely because they happen to be out of print. She tells us that her books have not had large circulation. What does that matter, if they have had the right sort of circulation? Plenty of books have enormous sales for a few years, and when the sales cease the books are forever dead. But whatever may have happened in America, Miss Scudder has influenced certain groups in England. Her thought has helped to fertilize their thought, and a new Christian social philosophy slowly comes to birth.

Years ago, when the nonconformists of the Society of Free

Catholics were seeking Christian reunion, we knew that the Church could never be virile while neglecting its proper social witness; and in those days we were learning revolutionary Christianity from a New England blue-stocking. And

when I came into the Anglican Church, and was immediately swept into the movement of Anglo-Catholic sociology, I found that Maurice Reckitt and Fr. Widdrington knew just what Vida Scudder had to say, and regarded her as a stout ally.

It was a joyous experience for me, eventually to meet her face to face. I had learned that she had said kind things of books I had written; and when I came to America in 1933, I was naturally delighted to know that I was to see her. We met, briefly, once or twice in Boston; and at length I was taken by Miss Alice van Vechten Brown to spend an evening at Miss Scudder's house. I was the more thrilled because, until Miss Brown told me on the sidewalk when we were arriving, I had no knowledge that I was to meet Miss Florence Converse at the same time. I had long admired Miss Converse's work; but I knew nothing of her personally, and she might have been in Timbuctoo at that moment, for all I knew. It was a *nox ambrosiana*! We had a lot of fun and a deal of argument; and I secured a memory which I shall never lose.

I MET Miss Scudder again, the following year, at the school of sociology held at her beloved Adelynrood. I was amazed at the manner in which she then intervened in the discussions, always with vigor and clarity, always making a point worth thinking about. I gather that she is not yet weary of life, and it would be a deep joy to me were Providence so kind as to allow me to see her and speak with her again. No doubt we should argue a little; for we do not see eye to eye concerning all the details of the Christian revolution. But I imagine that to argue with a person not too hopelessly thick-headed to appreciate her position is not to her an unpleasant exercise.

Her new book recounts a life of happy interests and reveals a strong and gracious mind. It is a valuable footnote to the history of American education and the American social development during the past half-century and more. But many will value most its sidelights upon those Franciscan studies in which the author has a sure reputation both for high scholarship and for penetrating insight. When one comes to reflect upon it, the revival of interest in St. Francis has been a remarkable phenomenon, occurring after the generations of roaring secularism and ruthless Capitalism. The Franciscan

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The Call of the Southlands

In Two Parts. Part II

By Captain B. Frank Mountford

National Director, Church Army in U. S. A.

ONE OF THE most pathetic things encountered in America is the great waste reflected in the vast potential power of millions of youth, undeveloped and untrained, moving through life without sensing their abilities or maturing their capacities, apparently oblivious of the wide reaches of opportunity.

"Where there is no vision, the people perish," and the Church is largely responsible for the continued backwardness of great numbers of people. We have withheld the Gospel, the Gospel that spells the death of ignorance and prejudice, and largely too of ill-health.

It is my conviction that most of the ills of the Southeast can be combatted through education, religious education and all that accompanies it.

ILLITERACY

THE SOUTH has the largest proportion of school-age to the total population, alongside the smallest income and wealth with which to educate them. Thousands of children are without access to high school advantages; and for such as can attend, there may be two months less schooling per year than is the nation's standard.

Equipment, facilities, and teacher training are far below the nation's average. In Georgia, for instance, the average annual salary for a teacher is \$546, as compared with \$2,337 in California.

The ratio of illiterates over 21 years of age is excessive, eight or more Southeastern states having as many as 12%, and two having more than 18% illiterate.

LACK OF BOOKS

NO DEFICIENCY in the Southeast is more marked than the lack of books and libraries and the consequent absence of reading habits.

The American Library Association sets 30% of the total population as registered readers; the Southeast has only 5%.

In 1930, 600 counties in the region were found to be without library facilities.

INEFFECTIVE RELIGION

THE SOUTHEAST is more religious than any other section of the country, 64% of its population being enrolled in the various Protestant Churches, the Southern Baptists claiming 2½ million, and the Methodists 1½ million members, and yet this is the region which tolerates lynching and chain gangs, has the highest rates of homicide and crime (three times higher than the average for the whole United States), and whose pardon and parole work is almost nil.

It has neglected its age of consent laws, and has the largest ratio of women in agricultural work. The region is decidedly backward in the matter of aid to mothers, only North Carolina and Virginia having state systems in operation in 1933.

The Southeast ranks far below other areas in expenditures for hospitals—general, insane, and feeble-minded. It registers the lowest ratio of per capita contributions for religious and social services, such states as Mississippi and South Carolina reporting less than \$1.00 per capita.

Poverty and isolation, lack of medical attention, low health, skin troubles and nervous disorders, large waste through tuberculosis, rickets, and anemia, is found where so-called religion abounds. From 50 to 90% of Southern children receive inadequate diets for any normal health standard; 50% of all school children examined show decayed teeth, and all this in a land peculiarly fitted for a superabundance of food of all sorts, rich in minerals, vitamins, and proteins.

Is there not something lacking in any presentation of religion that leaves multitudes victims of malnutrition and unbalanced diet; that takes no real steps to combat illiteracy, or to raise the standards of living on innumerable farmsteads?

Can any who care for the future of America continue to be apathetic to these things?

Surely members of the Church will be generous in their support of the rural work of the Church, standing solidly behind the Department of Domestic Missions, the Department of Religious Education, the Church Periodical Club, and other coöperating agencies.

As for Church Army, we shall continue to pursue our present policy of training our missionaries, men and women, along lines calculated to meet the needs enumerated in this article, and if land is donated to this organization, yet more practical training will be given.

Meanwhile, Church Army continues to ask youth to enlist in an evangelistic Army of Occupation.

Labor Sunday Message

(Continued from page 280)

among them; she is not a party in interest but rather a composite of all interests. She is not a protagonist of any form or formula of social reform but rather the indispensable stimulus for social action.

At the same time the Church must define the moral issues in industry in accordance with the Christian ethic. There is, in the first place, the obligation upon the employer to suffer no condition of work to continue which violates the integrity of the personalities of those who toil. In the second place, there is the duty upon the employe to recognize that the faithful performance of his work is not only economically, but ethically, sound. There is, in the third place, the responsibility on both capital and labor for the production of goods and services which minister to the needs of the community. In the fourth place, there is the obligation that rests upon both employer and employe in the use of the power which they possess. Duties are correlative with rights; corporate responsibility is but an extension of, and not a substitute for, individual responsibility. The failure of both capital and labor to recognize and discharge to the full their moral obligations has produced the present crisis.

A deeper obligation rests upon the Church, however, if she is to realize the ideals of social justice and recover the world for Christ. It is an obligation to press without ceasing for the establishment of a social order based upon Christian principles.

Variety and Variation in the Psalms

By the Rev. James A. Montgomery, D.D.

Professor of Hebrew and Aramaic, University of Pennsylvania

THE TITLE of the Psalter in the Prayer Book, the Psalms of David, is unfortunate and is an external fact that produces a sense of monotony to both the reader and the musician. The uninstructed reader may well think that he is reading the hymns of one writer, and so perhaps all chamber compositions, *carmina privatissima*. This title does not appear in the Hebrew or in the great ancient versions, Greek and Latin, or in the great translations of the Reformers, like our own King James' Bible, in all of which the title is either the Psalms or the Psalter. Only 73 Psalms are ascribed in the original to David, but as is now generally recognized, the term, "Psalms of David," indicated a musical repertoire, we might say Davidic, even as we use the term Gregorian without the sense of composership.

Another factor that leads to monotony in the Psalter is that the Psalms, perhaps of necessity, appear in print as prose verse, in just the same fashion as all the verses of the King James Bible. There is no printer's "make-up" to show that they are poetry; nothing to indicate choruses and refrains; no versification in the distinction of stanzas. In the last revision of the Prayer Book there was a fortunate step taken when the asterisk was introduced to indicate the cæsura in the middle of each verse. Another improvement was the paragraphing of the damnatory parts of certain Psalms, with the understanding that such passages might be omitted, but this laudable distinction has received no practical attention, even observation.

Similar spacing off might well be introduced to present the appearance of new turns of thought in the development of many Psalms. This has now been done in the presentation of the *Te Deum* and the *Benedicite*. In Psalm 95 the first seven verses are a song of praise, and form the first part of the *Venite*. Then all at once, in verse 7 come the ominous words, "Today, if ye would but hearken to his voice," followed by a call to repentance, "Harden not your hearts." The bold change of theme certainly demands a lull, and then a change of voice and, if the Psalm is being sung, a change of music. It is interesting to observe that the American revisers of the Prayer Book took just those first seven verses of Psalm 95 and added to them verses 9 and 13 of Psalm 96. This is an interesting and original reconstruction of an appropriate anthem from different sources.

An improvement of great value for both the devotion of the services and the liberty of those concerned with the music was the introduction of a large choice in the use of the Psalms. Two pages of small print are devoted to this in the introduction to the book. Instead of 10 selections we now have 20, with selections for all Sundays and feasts and for special occasions. Indeed the liberty has been practically extended to entire freedom of choice on the part of the minister.

Every renderer of psalmody should carefully read the full text of the Psalter in some form of the English Bible, in which the original musical rubrics as to repertoires, choirs, musical instruments, voices, and tones represent a most attractive and stimulating notion of the variety of the Psalms to the intelligent reader. There also follows the opportunity of recognizing the musical qualities of many Psalms of distinct poetical form.

For the mass of American laymen the most characteristic note of monotony in rendering the Psalter appears in the apparent sameness of the musical chant employed. These may

be varied with the successive Psalms, but the choice of the chants (if there be any intelligent choice) does not present the intrinsic variations in theme and tone of the distinct compositions. The present writer prefers by far, in general, the ancient cantillation of the Church to most of the hymn tunes, and he does not speak for himself in uttering this criticism but for doubtless the majority of any congregation and probably of the musicians. So he ventures to suggest that, while keeping within the bounds of the chanting system, there might be developed a far richer expression of the themes and modes of those ancient Psalms, which were almost all written for ritual use with choir and orchestra, as the rubrics of the Biblical Psalms fully demonstrate.

A case in point is the much abused *Benedicite*, the choral construction of which is evident. In the last revision it was divided into three distinct stanzas, each introduced with a capital letter. This was a fine step forward, but not true to the original because of the uneven length of the stanzas (the first is given only two verses), whereas in the original there were four stanzas of probably even length. Now such stanza formation at once suggests variation in the musical treatment of the canticle. Too severe criticism cannot be given to the current coddling-up of groups of verses terminating with a willful insertion of the doxology from time to time. If the canticle is worth singing, it deserves decent treatment, and should be reserved to choirs who can so render it. It is evident that the refrain "Praise him," etc., belongs to the full choir and congregation, while the first halves of the verses are to be assigned to various solo voices. There is a treasure here which, if brought out by intelligent musical handling, would make the canticle a song of praise for the whole congregation. A similar composition appears in Psalm 136 with the refrain "For His mercy endureth forever." In these canticles it is absurd to assimilate the chorus to the preceding hemistich. Whether in recitation or chant the responses should be made on the basis of the evident contrast of the hemistiches in each verse.

AGAIN, more distinction might be given to the occasional choric elements in the Psalms. Psalm 8, for example, is introduced and terminated with the refrain, "O Lord our Governor, how excellent is thy name in all the world." This grand theme should be set off by itself, while the intermediate portions of the Psalm might be treated as recitative. An unfortunate error in scribal transmission resulted in a break between Psalms 42 and 43, which should be one Psalm. This actually one Psalm has a returning refrain three times, "Why art thou so full of heaviness, O my soul." Musical insistence upon this phrase would give far more coloring to that great Psalm of devotion. In Psalm 107 there is a recurrent refrain of two verses, "O that men would therefore praise the Lord for his goodness," etc., occurring four times at verses 8, 9; 15, 16; 21, 22; 31, 32. (The refrain is not repeated in the last 10 verses, the sequel being doubtless a later supplement.) The refrain marks off four stanzas, each with its distinct theme of an object of human gratitude, and these variations should certainly be expressed.

There arises the practical question how these inner variations in a Psalm chant can be made intelligible to the people.

In our larger parishes, at least, where it is customary to publish leaflets giving the order and music of the services, some instruction might be given on the rendering of the selected Psalms. Such instruction would interest the intelligent folk for, after all, the Psalms are the enduring expression of Christian piety. The application of such variations in congregational use would have to be very limited.

There is, however, another sphere in which the variety and inner variations of the Psalms might be presented, namely, through their use as anthems sung by the choir. The writer, a sheer layman in music, finds himself left quite cold by most of the anthems sung in churches. They have become quite *de rigueur* and the intrinsic right of the organist and choir, just as the preacher has to preach, whether or not his sermon is good at all. The fault with the anthems written and selected is that in a large part the music has no relation to the text, which is regarded as composed of so many vocables and syllables which the music can play with as it will. With some spirit of inventiveness, and with some diligent study of the Psalms, our musicians might find in them capital bases for fine anthems. Their intrinsic variations would suggest and direct the modulations of the music.

SOME of the Psalms are in themselves ritual symphonies. Psalm 24, for instance, was doubtless written for some great ritual procession in the temple at Jerusalem; when the ark, after solemn processional about the bounds, reentered the temple at its annual dedication celebration. The Psalm begins with the theme, "The earth is the Lord's," etc., for two verses. Then comes the inquiry, "Who shall ascend into the hill of the Lord?" This is followed by the response, "Even he that hath clean hands and a pure heart," which continues through verse 6. The worshipers, now instructed and shriven, join the great procession. The leaders bid the gates to "lift up your heads and be ye lift up, ye everlasting doors, and the King of glory shall come in." There follows the inquiry from the warders of the gate, "Who is this King of glory?" and then the response, "It is the Lord strong and mighty." All this is again repeated in verses 9, 10, with a triumphant variation at the end, "The Lord of Hosts, he is the King of glory."

There are many Psalms with such dramatic variations. Psalm 118 is quite complicated, evidently presenting some great liturgy. It contains the initial praise of God: the confession in trouble; the demand to enter the holy gates; the response; a thanksgiving; various ejaculations of ritual significance; the priests' blessing, with a concluding *Gloria*. Psalm 91 is distributed among three persons, the devotee, some instructor, and finally the Deity speaking in the first person. The Psalm is a dramatic dialogue to be correspondingly represented by different voices and varying music.

The parochial vicar is canonically responsible for the music of his church. So it is his duty as a teacher of the Word of God to instruct his musicians in the sense and beauty of the Psalter. Choirmaster and choir have their responsibility to render what they sing with fervor and understanding. Their attention might be called to the epilogue of the Psalter, Psalm 150, a grand summons to full choir and orchestra to "praise God in His sanctuary" so that "every thing that hath breath may praise the Lord."

Frankness

GIVE US the courage to be frank, absolutely frank, fearless, honest, and true. It will lighten the heart, glorify the soul, and bring into the face the glow of beauty and righteousness that grows brighter and brighter unto the perfect day.

—George H. Knox.

EVERYDAY RELIGION

THE LATE Charles Henry Brent, our Church's first missionary Bishop to the Philippine Islands, chief of chaplains for the American Expeditionary Force during the World War, then Bishop of Western New York and the world-wide leader of the Faith and Order Movement, whose second great conference took place last month in Edinburgh, has left us many helpful guide-posts in the conduct and nurture of our personal, devotional life.

I have always liked his *Christian Code of Conduct*, printed in one of his earlier devotional books. For young and old, men and women, boys and girls, it has application. It is, in his own words:

(1) "To treat the older women as mothers, and the younger as sisters with all purity. Look on girlhood as God's chosen vessel of crystal purity."

(2) "In dealing with men, to be as just to their interests as to your own."

(3) "To look on little children as God's own sacrament of innocence, for of such is the Kingdom of Heaven. Wherever child life touches you it should leave a white spot on your character."

If one followed as best one could the first injunction, "to treat the older women as mothers and the younger as sisters," one would be safeguarded from impure actions as well as impure thoughts. Impurity little befits a Christian. If a man's thoughts and words and deeds are impure, unclean, lustful we may be assured he has not yet been close to Christ.

The second admonition is simply the practical and workaday application of the ancient Golden Rule. If men were as just to other men's interests as they are to their own and demand that others be to their own, what a difference in this tired, struggling world of ours it would make!

Whoever associates to any extent at all with children, as parent, brother or sister, as teacher, physician, or clergyman, really understands how our Lord declared that to enter into the Kingdom of Heaven one must first recapture or achieve the childlike spirit of wonder and belief. Truly, "of such is the Kingdom of Heaven."

And it is true that children leave white spots on our character. Though church school teachers and clergymen may sometimes get weary and impatient with a parish house full of rambunctious, exuberantly healthy youngsters, they, as no one else, are aware of the privilege that is theirs in being with the fresh, clean, clear, untainted, and unstained minds and spirits of children.

One gets tainted by the world so easily. Linger with young children awhile and observe how their radiant, wondering, clean, and pure outlook refreshes, purges, and restores in us the childlike purity and innocence, the childlike wonder, and unspoiled imagination, without which no man may capture for his own eyes a vision of the Kingdom of God.

Try to follow this code of Christian conduct. Should you fail, follow these steps, suggested also by Bishop Brent, and continue gallantly and gamely on your pilgrimage:

- (1) Confess your sins to God.
- (2) Take time to drink in His pardon.
- (3) Revise and purify the controlling motive of your life.
- (4) Set your purpose afresh.
- (5) Nerve your will toward victory.

BOOKS OF THE DAY

Edited By
Elizabeth McCracken

An Interesting, Brilliant, and Provocative Study

THE END OF DEMOCRACY. By Ralph Adams Cram. Marshall Jones. Pp. 261. \$3.00.

MR. CRAM is sure that the present system of government in these United States will not remain in force for more than another generation; nor does he think it deserves to survive. This book is written to tell what is fundamentally wrong with it and to state what, in his opinion, ought to be done in the premises.

There can be no denying that it is an interesting, brilliant, and provocative essay. The man is never dull; and now and then he is brilliant. Every few pages one comes across something like this: "The Gettysburg address was a eulogy on a system that had already perished from the earth. What we had then, and have now, was not a government of the people, by the people, for the people, but a government of the people, by the politicians, for the party." And again: "The tabloid type of man controls all things, saying only some stagnant back-waters of scholarship, self-contained enclaves of pure science, and a few forgotten groups of outworn and sterile aristocrats." And again: "With the liquidation of the once dominant class of financiers and big business men, or at least with their dark discrediting, the once condemned middle class is emerging into a better light; but the connotation of the old phrase still hangs around it, though not like the scent of the roses around the sheltered vase. There is much in a name." Anybody who can write like that deserves a reading, whether one agrees with him or not.

But the book is not merely entertaining. The author's case against democracy, or against what he calls a "low democracy" (a democracy of votes rather than a democracy of status), is that the great mass of the people have not the native intelligence necessary for government. They make a mess of it whenever they try. Also, if they are appealed to as the enfranchised choosers of rulers and policies, they are chiefly moved by the most unscrupulous, who flatter and cajole them and play upon their baser passions, particularly upon their conceit and greed. It is the human equation that is wrong. Cram points out that political parties inevitably must play up to big business for money, and to strident proletarians for votes. And meanwhile, "the position of the majority . . . is that of Reims, Louvain, Verdun in the latest war." Extravagance and inefficiency, ruinous to the commonwealth, is the price we pay for universal suffrage and the party system. He admits that there are rare exceptions to the incompetence and self-seeking usual among politicians. Mr. Roosevelt seems to him one of these exceptions. "He has demonstrated high principles, integrity of character, and a wider breadth of vision than most politicians. His career and the conduct of his administration are, however, a convincing example of the dangers that threaten the patriotic Daniel in the dens of a primitive and voracious type of lions."

To his diagnosis Mr. Cram brings not only rhetoric but facts, as well as a shrewd understanding which is as disturbing as it is clear. There is, to be sure, nothing new in all this. The author himself says that. Belloc, Tawney, Ortega, Berdyaev, Carrel, Dawson, Croce, de Madariaga, the present Pope, W. G. Peck—many others have said it all before; but none more provokingly.

What to do? Mr. Cram is not sure. In fact, when he begins to talk of remedies, his argument seems to this reviewer to get weaker and weaker. One gets the impression that here is a man who believes in his heart of hearts that some form of Fascism is the answer, and yet is not quite willing to admit it. Dictatorship of the proletariat he certainly condemns, or rather despises. He knows that the proletariat is more than any class unfit to govern, or a proletarian is not a free man. He is a slave to a machine, probably a multiple-machine; and only free men can really govern either themselves or others. The author knows well that in the phrase "dictatorship of the proletariat," the genitive is an objective genitive. Mr. Cram concludes that what is wanted, indeed must be had if we are to avoid coming either on chaos or under the iron-handed mastery of a Stalin or a Kemal Ataturk, is some form of "Corporative State," in which men shall not vote by residence but rather by function in the community. The indi-

vidual under such a scheme would vote within his industry or profession; and a legislature representing the industries and professions would supersede Parliament or Congress, and run the country. Mr. Cram adds: "This system is now in operation in Italy, Austria, Poland, and other European States, in a more or less experimental stage. As the only sane and logical system now in process, it must of necessity closely relate itself to reality and grow through change and development." It is explicit, Mr. Cram notes, in the recent Papal encyclicals; and it seems to him implicit in Christian doctrine and practice.

But this, which is the kernel of Mussolini's political theory, Mr. Cram does not like to call Fascism. One wonders if he is not fearful of the name while enamored of the fact.

At any rate, off he goes from his acknowledged solution to advocate, possibly as a means toward getting an American "Corporative State," a return to the Constitution of the United States from which sacred document, however, he would at once delete all the Amendments from the 13th on. In other words, he upholds the Hamiltonian doctrine, with its trust of "the good and the rich." He envisages the Constitution-makers as "gentlemen and scholars all." He might well have read more carefully the chapter on Constitutional Convention in Mr. Nock's *Our Enemy the State*, from which he quotes in other connections. And even if "the rich" were indeed "the good" in 1787, which is dubious, that they are to any considerable extent that today is an assertion to the absurdity of which Mr. Cram himself testifies, when he insists that stocks and bonds are not the *kind* of property possession of which ought to qualify a man to be a voter. Mr. Cram goes on to express desire for a senate more wise and noble, more "like the British House of Lords." One is reminded of the remark, lately, of one of the "old nobility" in England, to the effect that it was "hard to have to sit in the House when one preferred to associate with gentlemen." Mr. Cram's pro-British feeling, indeed, throughout the book, helps him not to realize that democracy is crumbling and corrupting in England as truly as it is in America. Mr. Cram should read again certain portions of Chesterton's *Autobiography*.

The book goes off on a dozen tangents toward the end, until finally one hears an echo of the author's *Walled Towns*. "The product of little places," he says, "Jerusalem, Athens, Venice, Oxford—lasts forever; but Babylon and Carthage have left only vestiges of their greatness." It seems odd that Mr. Cram, of all people, should have overlooked Rome.

But, all in all, and most of the time, this book is vastly worth the reading. The main thesis, as he presents it, seems both sound and necessary, even though he does get a little frightened at the vision that his facts and argument evoke. One thanks God that the Episcopal Church contains so fine a man—honest, intelligent, and informed.

BERNARD IDDINGS BELL.

Coöperatives through Consumers' Coöperation

CONSUMERS' COÖPERATION: An Examination of Its Principles, Social Relationship, Achievements, and Present Status. With a Supplement, "German Economic Thought Today." Edited by J. G. Brainard. American Academy of Political and Social Science, Philadelphia. \$2.00.

COÖPERATIVES in the sense of consumers' coöperation, that is, the conduct of business or other types of enterprise by consumers organized on Rochdale principles, is the theme of this interesting volume of the Annals of the American Academy of Political and Social Science of the University of Pennsylvania. It consists of a series of papers by well-known authorities on the principles involved, as well as the social relationships, achievements, and present status. They deal with the situation both in this country and abroad as also with criticisms of the plan. It will prove an interesting and helpful volume to those who are interested in this subject and that is an increasing number. Kagawa's recent book on *Brotherhood Economics*, already reviewed in these columns by Miss Scudder, is also an interesting contribution in this general field.

CLINTON ROGERS WOODRUFF.

Our First Colonial Bishop

THE LIFE AND TIMES OF CHARLES INGLIS: His Ministry in America and Consecration as First Colonial Bishop, from 1759 to 1787. By John Wolfe Lydekker, M.A. Published for the Church Historical Society. SPCK. Imported by Macmillan. Pp. xv-272. \$3.75.

AS SOURCE MATERIAL for the history of our Church in the stormy period that preceded the final break of the Colonies with the mother country this volume should be valuable. It is largely made up of hitherto unpublished letters and papers in possession of the Society for the Propagation of the Gospel. They give a vivid picture of the difficult conditions under which English missionaries worked at this period, and of the tragic sufferings of the loyal clergy and their families during the years of actual warfare.

Charles Inglis, of Scotch descent, was born in Ireland in 1734. His immediate ancestors for four generations were clergymen of the Episcopal Church. His great-grandfather was deprived of his incumbency when episcopacy was abolished in Scotland upon the accession to the throne of William III and Mary. He then crossed over to Ireland. The reason for the emigration of Charles Inglis to America has never been satisfactorily determined. His vocation to the priesthood in the missionary field came to him after he had been several years in the Colonies. It was, of course, necessary for him to return to London for ordination, since, strangely enough from our point of view, England at that time allowed her Colonies no bishops. Charles Inglis took a leading part in all that affected the well-being of the Church in America, and penned many letters to the Society for the Propagation of the Gospel setting forth the conditions and needs of the colonists and of the native Indians. Repeatedly and eloquently he urged the wisdom of providing bishops for the struggling missionary Church. In the course of time he became curate and later rector of Trinity Church, New York. Loyalist to the core, he resigned the rectorship when the English evacuated New York and returned to England, bereaved and impoverished. His wife had recently succumbed to the hardships of the terrible war years, and his private estate had been confiscated by the Revolutionary authorities. Four years later he was consecrated as first Bishop of Nova Scotia, where having labored for nearly 20 years he is still venerated.

The volume is enriched by a number of contemporary engravings and an 18th century map of the northern colonies.

MOTHER MARY MAUDE, CSM.

The Newest Phillpotts

WOOD-NYMPH. By Eden Phillpotts. Dutton. \$2.50.

CAN ONE speak of a "pastoral" when the setting is wholly in a forest? At all events this story has all the characteristics of a pastoral and of nothing else. Not very much happens in it except the growing of a love to fruition in the out-of-doors; but this is precisely what should happen in a pastoral, where we look for innocence and simplicity of character, and more for the out-of-doors than for psychological problems. And our wood-nymph is out-of-doors personified, loving the trees and learning from them nothing but what is wholly delightful. She begins by saying, "I like trees best in the world," and while she ends by finding she is mistaken, at least her greater liking is for one whose life is wholly bound up with trees.

E.

By the Author of "Good Bye, Mr. Chips"

WE ARE NOT ALONE. By James Hilton. Little, Brown. \$2.00.

WITH MUCH of the wistfulness of *Good-bye, Mr. Chips* and the dreaming nostalgia of *The Lost Horizon*, Mr. Hilton tells the story of "the little doctor," known and loved by the whole cathedral town of Calderbury. A wonderful surgeon, he could have shown in London had he not been—like many specialists—shy, retiring, and impractical. His marriage was prosaic and his wife domineering; but one night he was called to a cheap theater to treat the wrist of a young German dancer. Although they had no common language save that of the spirit, a mutual interest sprang up at once and through chance meetings developed into something deeper—something he had never known before. But the end was tragedy—softened only by the realization that in unmerited suffering "we are not alone." M. P. E.

A Miracle of Condensation

JESUS. By Mary Ely Lyman. Association Press. 50 cts.

INTO 60 small pages Mrs. Lyman has packed not only a summary of the life and teaching of Jesus but a short history of Christology and a survey of the present situation as well—truly a miracle of condensation! The readers assumed are not persons already definitely religious but rather those desirous of learning something about religion and what it can do for them. The terms in which the book is written and the values to which appeals are those of this latter class, so that great stress is laid on social transformation and hardly anything is said of immortality. The result is an excellent practical apologetic for those for whom it is designed; perhaps the best that could be offered in so small a space. Yet Mrs. Lyman would have kept more closely to history if she had based her ethical discussion on God rather than on the Kingdom—the Sermon on the Mount is not an "ethic of the Kingdom" at all but an exposition of the Mosaic Law—and if she had not emptied Messiahship of all meaning by detaching "Messiah" and "the Kingdom" from each other.

B. S. E.

Help for Certain Unfortunates

MONOTONY IN PIETY: A Book Chiefly Intended for Those Who Have Passed Through the Proverbial Ten Years of Enthusiasm for Catholicism. By Julian Carrow. Faith Press. Imported by Morehouse. Pp. 73. Cloth, 80 cts; paper, 40 cts.

THE AUTHOR of this little volume with what he himself calls its "absurd name" states frankly that he is writing for so-called Catholics who are bored with the practice of their religion. He seems to be aware at the same time that persons who are not so affected may find his book a little boring, not to say irritating. Readers then may classify themselves and know whether to buy. It is to be hoped that the unfortunate one whom he describes will recognize themselves and profit by his advice, which is undoubtedly sound.

M. M.

Vida D. Scudder

(Continued from page 281)

love of men is profoundly needed in this day when manhood seems to sink beneath the mechanism of Mammon and the reactions of inhuman social philosophies.

To our knowledge of St. Francis and of the real meaning of his enterprise, Miss Scudder has contributed greatly. Not is her influence in this respect confined to those who are definitely attempting to formulate a Christian sociology for our times. It has undoubtedly had an effect upon the private lives of many people; upon their conception of the nature of life's opportunity. I know a young lady who is just about to enter the Nightingale Nursing School in London, to train as a nurse with the hope of somehow serving, later on, the cause of religion. In the weeks just prior to her commencing her new life, she has been studying, not how to make nursing a paying career, but Vida Scudder's book, *The Franciscan Adventure*.

Miss Scudder's social passion arises from the same love that burned in the heart of St. Francis. She tells us that young people have sometimes been warned to beware of her influence but the solemn wiseacres who offered the warning were blind to one shining fact. Miss Scudder is a Christian, who has desired, at all costs, a Christian world. She knows the meaning of Holy Church, and that explains everything. "One does not," she says, "draw near to the Altar alone. The moment of most intense self-realization, which is God-realization, is in Communion. Not only do fellow-worshippers kneel beside me in those still moments when the day is young; within myself it is the Church that kneels, it is the Church to which the gift is given."

NEWS OF THE CHURCH

Church Groups Issue Messages on Labor

Federal Council and Other Groups Stress Need of Christian Spirit in Industrial Disputes

NEW YORK (NCJC)—An appeal for greater Christian effort on behalf of workingmen's rights is the keynote of the Labor Sunday message of the Federal Council of Churches. Clergymen have been asked to use the message as the basis of their sermons on the Sunday preceding Labor Day. Attached to the message is a prayer for labor, written by the Rev. James Myers, industrial secretary of the Federal Council. The message opens with a reminder of the compassion of Christ for the poor and disinherited.

"From the perspective of Christianity," the message says, "it is intolerable that the masses of men, women, and children should be denied the opportunities which comfortable people regard as necessities. God did not create wage earners to be mere instruments for the making of money for others; the welfare of all must be inherent in the end for which all the processes of production and distribution are carried on."

The message points out that the concern of religion for social justice and social welfare has prompted Church bodies to defend the right of employes as well as employers to organize. These declarations, over a span of 30 years, have been based on a conviction of the sacredness of the human personality and of the dignity of the common man, which is born of the teaching of Jesus that all men are children of God.

"As yet only a minority of American workers are organized," the message continues, "and it must be recognized that annual wages of many skilled workers are still below a comfort level of living, while the wages in many industries both urban and agricultural are grossly inadequate for a decent standard of living for an American family."

Factual information on wages and hours in industry, showing the average hourly, weekly, and annual wages paid in major industries in the past year, is supplied with the message, for the convenience of clergymen.

UNITED CHRISTIAN COUNCIL MESSAGE

NEW YORK (NCJC)—Urging that workers be enabled to protect themselves against the economic power arrayed against them" the Labor Sunday message of the United Christian Council for Democracy calls upon clergymen to defend collective bargaining and other labor rights in their Labor Sunday sermons.

"As it becomes evident that the collective bargaining between owners and wage work-

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TO ADDRESS CONVENTION

Bishop Azariah of Dornakal, famous for his work in advancing the Church among Hindus, is to speak at the foreign missions mass meeting at General Convention next month.

Bishop Brewster Marries Widow of George P. Hay

PORTLAND, ME.—The Rt. Rev. Dr. Benjamin Brewster, Bishop of Maine, and Mrs. Mary P. Hay, widow of George P. Hay, were married in Emmanuel Chapel of the Cathedral Church of St. Luke in this city on August 25th, by Dean Howard D. Perkins, who also celebrated a nuptial Eucharist. The Rt. Rev. Chauncey B. Brewster, retired Bishop of Connecticut, and brother of the groom, pronounced the benediction. Only immediate members of the family were present.

Mrs. Brewster is the daughter of Gen. Charles I. Phillips, and has been secretary of St. Luke's parish. Bishop Brewster's first wife died in 1929. After the ceremony, Bishop and Mrs. Brewster left for Halifax, where they will attend the General Synod of the Canadian Church.

They will reside at 143 State street, Portland.

New Woman's Auxiliary Branch

NEW YORK—The Woman's Auxiliary of the diocese of Southwestern Virginia reports a special branch for isolated women, called the Deaconess Adams branch. The only officer is a chairman. She keeps the roll, works to secure new members, and sends material regularly to each of the members, who live in various parts of the dioceses. Material sent includes the *Forward*—day by day leaflets, United Thank Offering leaflets and blue boxes, the special United Thank Offering number of the *Spirit of Missions*, devotional leaflets and intercessions prepared for use in the diocese.

Report of Edinburgh Conference Prepared

Faith and Order Sessions Bring Out Points of Disagreement and Agreement of Churches

BY FRANCIS J. BLOODGOOD

EDINBURGH—The report of the second World Conference on Faith and Order is now ready to be submitted for consideration of the participating Churches.

The introduction gives a survey of the progress in union during the last ten years. We have constantly been reminded of the difference in historical background of the younger Churches from the older Churches. The South India Union and the Church of Christ in China are not disturbed by memories of the inquisition which are kept bright by memorials on the walls of St. Giles' High Kirk here in Edinburgh. The Rev. E. W. Burt, missionary for many years in China, aroused the enthusiasm of the conference when he compared the young Church in Antioch with the old Church in Jerusalem and declared that Paul and Barnabas, as missionaries, had to do battle with the hierarchy in Jerusalem to save the Holy Catholic Church from becoming sectarian.

DELETE "PROTESTANT"

The introduction notes that "no union has been consummated between a Church of radically 'Catholic' tradition and one of radically 'Evangelical' tradition." In the first draft, the word "Protestant" had been written, but was deleted.

Chapter 2 deals with the relation of God's grace and man's freedom. Bishop Neville Talbot said he wished the conference had considered the relation of grace to suffering. He thought it savored of Job's comforters to speak only of sin.

MISSIONARY APPROACH

Chapter 3 brought out debate on the subject of revelation. Again, the approach of the missionary entered the discussion. The question was whether "many" or "some" of the conference were "prepared to recognize a *praeparatio evangelica* not only in Hebrew but also in other religions." There was also lengthy argument about the inclusion of the word "prophecy" in the declaration about the laity. The sentence reads, "The call to bear witness to the Gospel and to declare God's will does not come to the ordained ministry alone; the Church greatly needs, and should both expect and welcome, the exercise of gifts of prophecy and teaching by the laity, men and women."

Chapter 4 brought in a subject that the Orthodox Church had requested at Lausanne, the Communion of Saints;



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ANGLICAN LEADER AT EDINBURGH

The Bishop of Gloucester, Dr. Headlam, played a prominent part in the World Conference on Faith and Order, especially in the debate on the proposal for a World Council of Churches.

the Rev. C. A. Nelson, pastor of the *Gloria Dei* Lutheran Church, St. Paul, Minn., favored the treatment of this sentence from the Creed and emphasized the relation between the doctrine of the Communion of Saints and the ecumenical character of the Church. Dean W. S. Sperry, of the American Congregational Church, asserted that many who call themselves Christian need to be aroused not only from ignorance as to this doctrine but from indifference and apathy.

There was general approval when Bishop E. J. Palmer, a veteran of Faith and Order, declared that the honor due the Mother of Christ was as deeply the concern of Protestants as of Catholics. The final wording on this subject asks further study by Faith and Order and calls special attention to verse 48 in the first chapter of St. Luke's Gospel.

DIVIDE ON MINISTRY AND SACRAMENTS

Chapter 5 on the ministry and sacraments, naturally, showed the divisions of Christendom in the number of footnotes by which the various Churches sought to state their convictions. The chapter itself was commented on by Baron van Boetzlaer van Dubbeldam, president of the ecumenical council of the Netherlands. He characterized it as the least satisfactory, from every standpoint, of any part of the report. We must recognize that we are just at the beginning. The chapter was described as "cold" and lacking in deep interest in the whole sacramental view of life. After much debate, the section on the ministry was subjected to a last-minute revision by a small committee, headed by the Rev. Prof. Angus Dun of the American Episcopal Church.

Chapter 5 gives the platform for the future of the Faith and Order Movement. There are here 17 proposals which "may

be regarded as next steps toward the realization of the unity which the Churches should seek."

WORLD COUNCIL DEBATE

The debate was sharp on the last of these proposals, the World Council of Churches. The drafting committee itself had removed "World" from the title. As Canon J. A. Douglas, whose influence here may be compared to the influence of Dr. John R. Mott at the Oxford Conference, has told us several times, whatever the aloofness of the Roman Catholic Church, the door must be kept open to that Church. Furthermore, the entire matter of the Council of Churches had come into being just before the two conferences, Oxford and Edinburgh, and no opportunity had been given for careful study and thought of such a serious matter. The Bishop of Gloucester, Dr. A. C. Headlam, had given fair warning of his intention to oppose the



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LEADING GREEK THEOLOGIAN

The Rev. George Florovsky represented the Greek Orthodox Church at Edinburgh.

Council of Churches, unless it was well safeguarded. He was concerned lest it make pronouncements of a semi-political nature.

Dr. William Adams Brown made a strong plea that the Council of Churches was the one thing Oxford and Edinburgh had proposed that could be used to arouse the simple Christian to the ecumenical movement. Dr. John R. Mott said it was "the enabling clause" and "the keystone of the arch." The Bishop of Lincoln, Dr. F. C. N. Hicks, and Clifford P. Morehouse, editor of *THE LIVING CHURCH*, supported the Bishop of Gloucester and pleaded for adequate safeguards to prevent the Faith and Order Movement from being swallowed up in a council dominated by Liberal Protestantism. It appears now that this Council of Churches will be based on faith in the Incarnation, and full representation from the Churches that decide to take part in it. It is to be commended as

it furthers the cause of Life and Word and Faith and Order. It is to be safeguarded against any attempt to set itself up as a super-Church organization.

VIEWS OF LAY DELEGATES

In regard to the future of the ecumenical movement, your correspondent has interviewed a number of the laity.

The Baron de Bildt, of the Church of Sweden, president of the Fellowship of Unity in Egypt, observes "a stronger feeling of international good will among the masses of the people the world over in spite of the nationalism of some political classes."

Dr. G. F. Barbour, of the Church of Scotland, has seen the close connection between people who are missionary-minded and the whole movement for Christian reunion. The men who have given their money to finance the way to unity are the men who have always given generously to foreign missions. Dr. Barbour added that more should be done to stress Christian interpretation in order to balance all that has been said about Christian tradition. Dr. Nicolas Zernov, of the Eastern Orthodox Church, secretary of the Fellowship of St. Sergius and St. Alban, finds the most fruitful approach to reunion in the sympathetic study of the worship and culture of the different Churches rather than in the intellectual approach through discussion of doctrinal divisions.

Peter Winckworth, of the Church of England, a leader among the young laity, would have us spend the next ten years studying "the nature of the Church." He is aware of the lack of interest on the part of most of the laity toward Faith and Order. He feels that the leaders of Faith and Order need to have closer contact themselves with contemporary evangelism and the ordinary parish life of the Christian people.

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DR. JOHN R. MOTT

Dr. Mott was an American Protestant member of the Edinburgh Conference.

"The Church Facing the World," Theme of Late Trinity Forward Manual

CINCINNATI—The Church Facing the World is the theme of the October-November Late Trinity number of *Forward*—day by day, the Forward Movement manual of daily Bible readings and meditations.

The importance of General Convention is emphasized in a message from the Presiding Bishop, and a preface.

"The two world conferences on Life and Work and Faith and Order, which have been held in England and Scotland during the past summer, have brought us face to face with the dangers which confront mankind, and the supreme responsibility of the Church," writes the Presiding Bishop.

"As the representatives of our Church are called to face these conditions when they assemble and take counsel in General Convention, so I hope the members of our Church will use this book each day to help them think through these problems and opportunities which are before us."

General Convention is an opportunity for all, according to the preface, which lists three ways in which every member of the Church, whether present at General Convention or not, can be a part in its program: "(1) Follow the course of the Convention," "(2) Pray for General Convention," "(3) Face the burning questions which will surely demand much thought and attention at General Convention."

Bishop Jett Conducts Service at St. Stephen's, Forest, Va.

FOREST, VA.—At the request of loyal Episcopalians in the neighborhood, Bishop Jett of Southwestern Virginia conducted a service at old St. Stephen's Church, near Forest, in Bedford county, 12 miles from Lynchburg, on August 15th. A large congregation attended, including persons from Lynchburg, Bedford, and Evington.

For many years St. Stephen's was a flourishing and influential church, but in recent times the membership has become so small that it was necessary to discontinue the services, except, as in this instance, when the church is occasionally opened for a service in the summer.

Five Memorial Windows Dedicated

RADFORD, VA.—On his recent visit to Grace Church, Bishop Jett of Southwestern Virginia dedicated five memorial windows, The Baptism of Christ, in memory of Edmond S. Jones; Christ Blessing Little Children, in memory of Richard H. Adams, Elizabeth C. Adams, and Mancye P. Adams; The Raising of Jairus' Daughter, in memory of Cary B. Preston and Hugh C. Preston; Christ Calling the Disciples, in memory of Waverley N. Ragland, Larinia C. Ragland, and Rene C. Ragland.

In addition to these Bishop Jett dedicated a rose window which was not a memorial, a processional cross in memory of H. B. Walbridge, and a Communion wafer container in memory of Mamie K. Price.

Michigan Missionary Builds Rural Work

Program of Religious Education in Schools Developed in Spite of Restricting Law

JACKSON, MICH.—In spite of Michigan law curtailing religious instruction in schools, the Rev. Eric Eastman, Jackson county missionary, has developed a wide program of education with the co-operation of rural school boards. The Rev. Mr. Eastman visits seven rural schools in the course of the week, with a total of 350 students.

The work grew out of a missionary project undertaken by the Rev. C. L. Ramsay, who conducted services for three Church families in a schoolhouse five miles west of Jackson on Sunday afternoons. The services, held only during the school year, September to May, attracted a number of others in the unchurched community.

Believing that the field needed pastoral visiting, the Rev. Mr. Ramsay engaged the Rev. Mr. Eastman as county missionary to work in the rural sections where other religious bodies were not active. Bishop Page of Michigan encouraged the work, and four months after the Rev. Mr. Eastman had begun to hold three Sunday services in various schoolhouses, the Bishop made a visitation and confirmed several candidates.

With the addition of two small churches to the Rev. Mr. Eastman's itinerary, Sunday religious instruction had to be brought to an end. This was the turning point. The rural school boards (which rarely had an Episcopal Church member) and teachers had seen the benefits of Sunday religious education, and did not want to see the instruction stopped. The Rev. Mr. Eastman agreed to continue if it were possible to visit the schools on their time during the week.

The following schedule was developed, using the two small churches as centers from which to work: Tuesday, three schools east of Jackson, with 110 students; Wednesday, one school west of Jackson, with 180 students; and Thursday, three schools south of Jackson, with 60 students.

There has never been any serious objection from either children or parents. When a child became sick, the opportunity has been taken for making a pastoral call. A number of parents and children have come into the Church through this plan, and members of denominational bodies have come to understand the Church better, without any attempt at proselytizing.

This effort has succeeded in spite of the severe Michigan law, which may be summarized as follows:

(1) The school board has no authority to establish or continue courses teaching sectarian religious subjects; (2) the board has no right to use public school buildings for the purpose of giving religious instruction; (3) the time of the pupils in public school may not be diverted from the ordinary courses of study and devoted to religious sectarian subjects.

N. J. Summer Church Survey Shows Increased Attendance and Activity at Services

TRENTON, N. J.—A survey of the summer churches along the coast of New Jersey made in the middle of the August season discloses much activity. There are 16 chapels where services are maintained for a part of the year only.

Congregations are reported larger than last year, and in some comparatively small places 40 to 60 people make their Communion at 7:30 or 8 A.M. church school or a special children's service is maintained in four of these chapels. Others receive delegations from camps in the neighborhood, and in two there are choirs of young people which hold regular weekly rehearsals.

In every case a substantial contribution to the work of the diocese of New Jersey is made at the close of the season, although the majority of the visitors come from neighboring states.

It is noticeable that no new work of this character has been opened during the past 20 years, all the churches having been built between 1880 and 1918, while the seaside towns have grown by leaps and bounds since the war. Archdeacon Gribbon of New Jersey is studying the causes of this situation.

Missionary Education Program Planned by Diocese of Chicago

CHICAGO—A series of missionary meetings throughout the diocese of Chicago is being arranged by the diocesan department of ways and means in connection with the fall Every Member Canvass.

Two missionary teams will be in the diocese for a period of two weeks, October 24th to November 5th. The first of these will be composed of Bishop Bently of Alaska, Bishop Cross of Spokane, and Miss Margaret Marston, educational secretary of the Woman's Auxiliary. The second team will include Bishop Ziegler of Wyoming, Canon Charles T. Bridgeman of St. George's Cathedral, Jerusalem, and Mrs. B. M. Harvey of Manila, P. I.

New Outdoor Chapel Being Erected

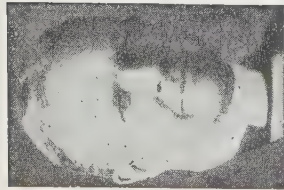
MINERAL, CALIF.—A new outdoor chapel is being erected at Mineral, the gateway to Lassen National Park. The land and material for construction were given by W. Woodson of Corning.

During the process of building, services are being held in the woods nearby. The Rev. Walker M. Gage, rector of St. Peter's Church, Red Bluff, is in charge of the chapel.

Hold Sunday Evening Services

KNOXVILLE, ILL.—With many of the local churches closed for the month of August, the chapel of old St. Mary's school was filled to capacity this summer on two occasions for Sunday evening services. The Rev. John N. Taylor, rector of Grace Church, Galesburg, and the Rev. Edson P. Sheppard of St. Paul's Church, Peoria, were the preachers.

National Convention, Brotherhood of St. Andrew



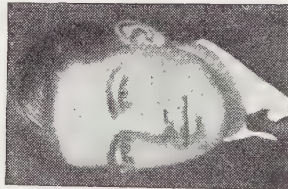
Bishop Perry
Presiding Bishop and
Honorary President



Rev. P. R. Savanack



Dean Emerson



Robert F. Weber



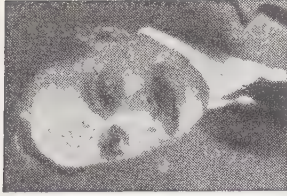
Douglas Turnbull, Jr.



George H. Randall



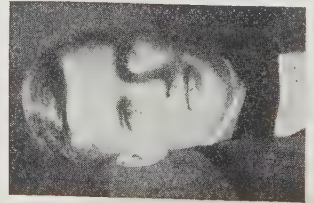
Dr. T. O. Wedel



Benjamin F. Finney
President

CINCINNATI, OHIO

OCTOBER 2d to 5th



Bishop Hobson
Convention Host



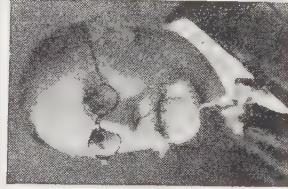
Merton A. Albee



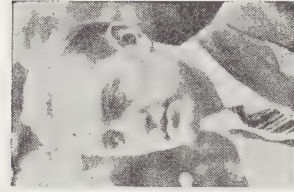
Rev. R. S. Lambert



Bishop Seaman



F. W. Dallinger



Frank Rowley



Charles P. Taft



Leon C. Palmer
General Secretary

Some of the Convention Speakers

Announce Program of Brotherhood Meeting

Convention to Open October 2d,
Following Training Conference
for Boys and Young Men

PHILADELPHIA—The theme, Forward with Christ—The Brotherhood in the New Day, has been chosen by the Brotherhood of St. Andrew in the United States for its 45th national convention, to be held in Cincinnati from Saturday, October 2d, to Tuesday evening, October 5th. It will immediately precede General Convention, which opens on October 6th. Sessions will be held at Christ Church, and the hotel headquarters will be the Netherland Plaza.

One of the features of the convention will be the "Brotherhood around the world" session—in which greetings, personal or written, from the 14 foreign countries and missionary fields in which the Brotherhood is operating, will be received.

The opening general session will take place on October 2d, and will be preceded by a pre-convention conference for boys and young men. The program for this training conference is as follows:

SATURDAY MORNING

Theme: *Building a Life.*

- 8:00. Devotional Service—Rev. Robert S. Lambert, Cincinnati.
- 10:15. The Boy, the Church, and the Brotherhood—by Rev. Paul R. Savanack, Cleveland.
- 10:45. Building Life Through Real Prayer—Frank Rowley, Wheeling, W. Va.
- 11:00. Enriching Life Through Vital Bible Study—speaker to be announced. Discussion.
- 11:45. Strengthening Life Through Definite Service—George H. Thompson, New Haven, Conn. Discussion and Announcements.
- 1:00. Luncheon and meeting of the National Council, Netherland Plaza Hotel.

SATURDAY AFTERNOON

Theme: *Spreading the Kingdom.*

- 2:00. Christian Youth Building a New World—Rev. Frank V. D. Fortune, Cleveland.
- 2:25. The Brotherhood at Work in the Parish: (a) A Practical Program of Action, by Allan L. Ramsay, Detroit; (b) What One Chapter Did—William S. Pickett, Toledo; (c) How to Make the Chapter Meeting Interesting—William Thybony, Chicago. Discussion.
- 3:25. Facing the Problems of Modern Youth—David E. S. Decker, Newark, N. J. Discussion.
- 3:55. Looking Ahead: Constructive Suggestions for the Future—General Discussion.

The general program for the Brotherhood convention is as follows:

SATURDAY EVENING

- 7:30. Opening Service of the convention. Devotional Services. Welcome: Rev. Dr. Frank H. Nelson, rector of Christ Church, Cincinnati. Response: Dr. B. F. Finney, president of the Brotherhood of St. Andrew in the United States.
- 8:15. Very Rev. Dr. Chester B. Emerson, Cleveland, speaking on the convention theme, Forward with Christ—The Brotherhood in the New Day.
- 8:45. Report of the President and the National Council—Dr. B. F. Finney.
- 9:15. Business and Announcements.

Bishop Blunt to Speak in Chicago October 3d

CHICAGO—Plans are being made for entertaining the Rt. Rev. Dr. A. W. F. Blunt, Lord Bishop of Bradford, when he comes to Chicago early in October, before General Convention.

He will preach at St. Luke's Pro-Cathedral, Evanston, on October 3d, and speak at the Sunday evening club in Orchestra Hall that night. A pre-General Convention banquet is being arranged by the Church club of Chicago for October 4th, and it is expected the Lord Bishop will address a group at the University of Chicago before going on to Cincinnati on the 5th.

- 9:30. Preparation Service for the Triennial Corporate Communion—Rev. Elliot F. Talmadge, Toledo.

SUNDAY MORNING

- 8:00. Triennial Corporate Communion of the Brotherhood of St. Andrew, and Diocesan Communion of the Men and Boys of the Diocese of Southern Ohio, and Vicinity. Celebrant: Bishop Perry of Rhode Island, Honorary President, assisted by Bishop Hobson of Southern Ohio, Chairman of the Forward Movement Commission; Rev. Dr. Frank H. Nelson, Rector of Christ Church, Cincinnati; and Rev. Elliot F. Talmadge of St. Mark's, Toledo.
- 9:00. Breakfast at Masonic Temple. Address by Hon. Charles P. Taft, Cincinnati, on A Vital Faith and Church Unity.
- 11:00. Delegates attend Church of their choice.

SUNDAY AFTERNOON

Theme: *Christian Life and Service in the Modern World.*

- 3:00. The Modern Man and His Bible—Rev. Dr. Theodore O. Wedel, National College Work Secretary.
- 3:30. The Place of Prayer in a World of Science—Rev. Herman R. Page, Jr., of Dayton, Ohio. Discussion.
- 4:30. Present-day Opportunities for Personal Evangelism—Merton A. Albee, Los Angeles.

SUNDAY EVENING

Theme: *Mobilizing the Church for the Spread of Christ's Kingdom.*

- 8:00. Devotional Services.
- 8:15. The Opportunity for the Laity in Evangelism Today—Bishop Seaman of West Texas.
- 8:45. Working Together to Win: (a) Through the Brotherhood of St. Andrew—Leon C. Palmer; (b) Through the Daughters of the King—Edna Eastwood; (c) Through Church Army—Capt. C. J. Atkinson.
- 9:25. A Message from the Presiding Bishop—letter to be read by the chairman.

MONDAY MORNING

Theme: *The Brotherhood Chapter at Work in the Parish.*

- 7:30. Holy Communion, jointly with the National Council of the Church.
- 9:30. The Place of the Brotherhood in the Life of the Parish—Rev. S. Raymond Brinkerhoff, Mt. Kisco, N. Y.
- 10:00. The Brotherhood Chapter in the Church School—Morton Nace, Tampa, Fla.
- 10:30. The Faith and Youth Program—Douglas Turnbull, Jr., Baltimore.
- 11:00. The Brotherhood and the Forward Movement—Rev. John H. A. Bomberger, Wheeling, W. Va.
- 11:30. Business Session: Report and Recommendations of the National Council and Address by National President. Discussion.

MONDAY AFTERNOON

- 3:30. "Seeing Cincinnati"—Sight-Seeing Tour and Other Recreational Features Ar-

anged for Convention (Entire Afternoon).

MONDAY EVENING

- 8:00. Devotional Service.
- 8:15. The Future of Christianity in America—Judge F. W. Dallinger, New York.
- 8:45. Christianity on the Firing Line—Rev. Dr. Theodore O. Wedel.
- 9:15. Announcements and Business.

TUESDAY MORNING

Provincial Conference Day.

- 7:30. Holy Communion, jointly with the National Council of the Church.

Theme: *Brotherhood Principles.*

- 10:00. Our Sole Objective—The Spread of Christ's Kingdom—Rev. Ernest Van R. Stires, Richmond.
- 10:30. Our Two Rules—Prayer and Service—Frank Fortune, Cleveland.
- 11:00. Our Threefold Task—Building Boyhood, Enlisting Youth, Mobilizing Manpower, by Leon C. Palmer.
- 11:30. Meeting the Challenge of the New Day: General Discussion of Plans and Programs for the Work of the Brotherhood During the Coming Triennium.

TUESDAY AFTERNOON

Separate Provincial Sessions.

- 2:30. All delegates and visitors assemble at Christ Church parish house for a brief message from the president, after which they will divide into separate conferences to consider together the conditions, needs, opportunities, and plans for the development of the Brotherhood in their respective provinces.

TUESDAY EVENING

- 8:00. Devotional Service.
- 8:15. Reading of Memorial Roll—George H. Randall.
- 8:30. The Brotherhood Around the World: Greetings from Brotherhood Organizations in Canada, South America, Europe, Asia, Africa, and Australia.
- 8:45. The Call of a World Task—Prof. Paul Rusch, Tokyo, Japan (tentative).
- 9:15. From the Mount of Vision to the Valley of Service—Speaker to be Announced.
- 9:45. Adjourn.

Dakota Indian Convocation

Meets at Santee; \$3,000 is

Given for Church Program

SIoux FALLS, S. D.—The Niobrara convocation of the Dakota Indians met from August 15th to 17th on the Santee reservation, and, in spite of their poverty, an offering of over \$3,000 was given for the program of the Church.

Conditions among the South Dakota Indians this year are very bad. A survey of the Yankton reservation discloses a story of disease and starvation. On all the reservations the drought has so weakened the horses that few can travel. As a result, the Indian attendance at this convocation was much smaller than usual, measured by the hundred instead of by the thousand. About 800 were present, but every clergyman in the field was there. On Sunday the mercury reached 114 degrees, and late in the day a dust storm struck the encampment.

The Rev. Vine Deloria was again elected Icanchan, and the Rev. Dr. Neville Joiner preached the convocation sermon. Two catechists received the highest honor for laymen in the Indian field. Melvin Lodge and Allen Last Horse, having served respectively for 35 and 37 years, were elevated to the rank of senior catechists. This honor is never given until the catechist has served honorably for at least 20 years.

Preparatory Work of Value to Conference

Continuation Committee's Work is Found Important Factor at Faith and Order Sessions

By FRANCIS J. BLOODGOOD

[Fr. Bloodgood, rector of Grace Church, Madison, Wis., and a special correspondent of THE LIVING CHURCH, writes of his impressions at the second World Conference on Faith and Order, which closed late last month.]

EDINBURGH, AUGUST 13TH—Generally speaking the understanding among the members of the second World Conference on Faith and Order is very good. The chief reason for this is the splendid work that has been done by the members of the Continuation Committee during the ten years since Lausanne. This Continuation Committee consists of about 75 members. They have learned to know and trust each other. They form the core of the body of this conference.

Also, Christian leaders, in recent years, have not restricted themselves to denominational lines of study. The result is that

for most members of the conference acquaintanceship is easy. The face may not be familiar but the name is.

For example, we Anglicans, from all the world over, have read with benefit the books of three members of the delegation from the Church of Sweden, Bishop Aulen, Dean Brilioth, and the Rev. Prof. Nygren. One of the Orthodox delegates has spoken of the influence in personal contact that the followers of Karl Barth and the Orthodox have had upon each other. The people who find the conference confusing, and therefore irritating, are those who have come, in all good will, but without preparation.

SERMONS BY CONFEREES

This week has been quiet. The sections have continued in private discussion. However, Sunday, August 8th, was the occasion for a number of sermons by conference members in Edinburgh churches.

These sermons expressed elements of personal opinion that represent the tone of the membership as a whole. The devotional spirit was noted by the Bishop of California who said:

"This gathering together of men from all over the world to deal in love and peace with the questions which in times past had so divided them is, indeed, a very miracle."

The Rev. Prof. Adolf Keller, of Switzerland, a veteran in ecumenical work, said:

"The conferences at Oxford and Edinburgh indicate that an end has come for certain features and currents in the thought and life of the Churches. Certainly that religious individualism which dominated the past centuries of Protestantism is at an end today, and that optimistic idealism which believed in programs, in the social gospel, in the world-transforming power of moral and pacifist efforts, as well as that denominational ecclesiasticism which believes more in the Church than in the living Christ."

Sunday evening, there was a general meeting in the assembly hall at which four speakers gave witness to what the worship and life of his respective Church meant to him. The speakers were Carl Heath, Quaker, Prof. H. S. Alivasatos of Athens, Greek Orthodox, Bishop F. J. McConnell of the Methodist Episcopal Church, USA, and the Rev. J. R. Cadir, French Protestant.

The English newspapers have almost ignored the conference but the Scottish newspapers, notably the *Scotsman*, have given full reports, and the *Scotsman* has had a daily interview with a bishop, or such a leader as Dr. John R. Mott.

PROPORTIONATE REPRESENTATION

The question of the proper proportion of representation of the different Churches has been a matter of informal discussion. It is stated that the Protestant Churches of England have 30 representatives and the Church of England has ten. The Orthodox Church of Rumania, with one delegate here, has a reputed membership of ten million. At the same time, the Archbishop of York has pointed out, the unity of opinion among all the Orthodox means that any one of them can speak for all. The Scandinavian Churches, Sweden, Norway, Denmark, and Finland, present a united



© Edinburgh Picture News.

ORTHODOX LEADER AT EDINBURGH

The metropolitan Eulogius represented the Russian Orthodox Church outside of Russia in the deliberations at the Faith and Order Conference.

front that is fine to see but surprising to Americans who are accustomed to the marked divisions among Lutherans in the USA. Several American Congregationalists have said that Liberal Protestantism is not making itself felt in Edinburgh. This is in contrast to the Oxford Conference. It is fair to state that many of the younger men in that group were not interested to come to Edinburgh.

DOCTRINE OF GRACE

At Lausanne, it was decided to make a special study of the doctrine of grace. The Continuation Committee devoted much thought, discussion, and, I am certain, prayer to this subject. The report of section I, dealing with grace, was presented at a full session of the conference this morning and received with great approval. At Lausanne, it had been a prominent source of division between Continental and American Protestants. Section III, dealing with the ministry and sacraments, is the place where the area of pressure is greatest here at Edinburgh. It should be "the special intention" for the next ten years.

Of interest especially to the Anglicans was the High Mass at St. Mary's Cathedral on Sunday. The Archbishop of York was the celebrant, the Bishop of Edinburgh the deacon, the missionary Bishop of Kaffraria subdeacon, and the preacher was the Archbishop of Dublin. The Mass was of the Holy Spirit. The Archbishop took as his text I Corinthians 14:32. All of the Orthodox bishops, the Old Catholics, and the bishops of the Church of Sweden were in the procession.

GREETINGS FROM OTHER CHURCHES

The conference has received greetings from the German Evangelical Church and from a group of Roman Catholics in Belgium.

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Report of Edinburgh Conference Prepared

Continued from page 288

President Sills of Bowdoin College, USA, one of our own delegates, compared Edinburgh and Lausanne. He said Lausanne was more exciting and the leaders stood out more. He missed Bishop Brent, Archbishop Soderblom, Peter Ainslie, Bishop Gore, and Frederic C. Morehouse. Yet he saw a great growth in understanding. To him, the inclusion of the chapter on the Communion of Saints is a great advance. Most American laymen think only of Protestant unity. President Sills feels the whole cause of Christian reunion can be helped by more understanding of the Eastern Orthodox on the part of American laymen. He would like to see greater emphasis on scholarship in our Church and at least one priest in every diocese allowed and encouraged to devote full time to Christian research and interpretation.

Mrs. E. S. Stebbins, who is to present a report on Faith and Order to the Woman's Auxiliary at General Convention, thinks the missionary study classes of the Auxiliary have been a good preparation for ecumenical thinking. She noted the inner unity among Christians in spite of the lack of the outer expression. She found at Edinburgh "a visual foretaste of reunion." She believes in the need for a new study of the continuity of Christian faith.

Hammond Organ Given to Chapel

LAKE TAHOE, CALIF.—A new Hammond electric organ has recently been given to the outdoor Chapel of the Transfiguration by an anonymous donor. The organ was dedicated by Bishop Porter of Sacramento, who has charge of the chapel, on August 8th.

Among the guest organists during August were Warren D. Allen of Stanford University and Marshall Giselman, organist at the palace of the Legion of Honor, San Francisco.

Another gift this summer is that of a new roof for the chancel and sanctuary.

New Forward Publication Uses Pictorial Approach

CINCINNATI—A stronger pictorial approach to missionary education is being made through the publication of a 32-page Forward Movement Commission book, entitled *Go*.

Large page size (9 by 12 inches—almost the size of *Life* magazine pages)—makes possible the reproduction of large and effective photographs showing the Church at work throughout the world. There is a minimum of words, and a maximum of pictures.

This is thought an effective piece of canvass literature, and has won the approbation of all Churchmen who have seen advance pages. The book will be ready for general distribution within the next few weeks. Large-quantity production makes possible a low price (10 cts. for single copies, 5 cts. each for 20 or more copies).

Finds Church Books Poorly Represented

Only One on Episcopal Church at Branch Public Library, Chicago Churchwoman Discovers

CHICAGO—Curiosity on the part of Miss Margaret E. Brown, Chicago Churchwoman, has led to an interesting, perhaps startling, discovery with regard to books relating to the Church at the Chicago public library.

Miss Brown went to the South Shore branch of the public library to see what titles were available about the Episcopal Church. She discovered that Christian Science, John Dewey, H. L. Menken, Bertrand Russell, and others of similar classification were largely represented, but not the Episcopal Church.

For example, not a single copy of the Book of Common Prayer was available at this branch library. Frere's work on the Prayer Book was there as an encouraging sign. *The Imitation of Christ*, *Flowers of St. Francis*, and *Confessions of St. Augustine*, and a few books of sermons were other titles discovered, but nothing specifically on the Episcopal Church.

Miss Brown interested a small group of friends and as a result, a dozen or more books have been given to the library, including *Beyond Agnosticism*, by Canon Bell; *The Living Temple*, by the Rev. William Dunphy; a copy of the Prayer Book; Bishop Fiske's *The Faith by Which We Live*.

Miss Brown suggests that similar investigation at other libraries will probably reveal conditions similar to that at the Chicago library and points out that Churchmen and women would be doing a valuable missionary service by supplying books on the Church.

Kansas Cathedral Gets Large Residuary Estate

TOPEKA, KANS.—According to the will of the late Miss Annie M. Parry Bundy, of this city, who died in England on July 24th, Grace Cathedral was bequeathed \$500 as a direct gift for music; another \$500 for missionary work to be administered by the Bishop of the diocese; and St. Simon's, a Colored mission in Topeka, will also receive a gift of \$500.

The cathedral was named residuary legatee of Miss Bundy's estate. This bequest will amount to about \$40,000, and is to be administered by the Dean and the vestry of Grace Cathedral. According to the terms of the will, the income from the residuary estate is to be used, for a period of 20 years, for special musical festivals which are to be held annually.

At the end of the 20-year period, the vestry of the cathedral is to erect or purchase a suitable building with the principal amount of the fund, which building will be for the use of deserving business girls and women as a home, to be designated the Annie M. P. Bundy Home.



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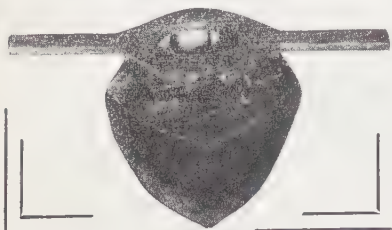
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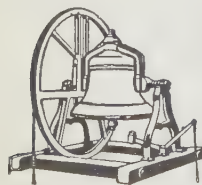
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Group Sees Church as Leading Educator

Five Recommendations Offered by Seminar at Columbia; Lay Stress on Adult Education

NEW YORK—The Church can function in a modern world "as the leading potential educator" by relating its work to all phases of the adult education movement, according to a five-point program of recommendations to national departments of religious education formulated by a seminar group of graduate students at Teachers College, Columbia University, and made public on August 23d.

Directed by Prof. Adelaide Case of Teachers College, the summer session seminar on The Place of the Church in Adult Education was composed of religious education directors of New York City and of dioceses and states throughout the country. Members of the study group are affiliated with the Episcopal, the Congregationalist, and the Methodist Episcopal Churches.

The report with its recommendations to the national departments of religious education grew out of seminar study of professional problems in religious education; analysis of the function of the Church in the world today "as prophet, priest, and teacher"; and consideration of an adequate philosophy of religious education to build a Christian world.

Maintaining that "progress will be made through adults, not around them," the report points out that significant religious movements begin with adults; that the Church cannot wait for a new generation to grow up to save the world; and that "this generation controls the next—either for progression or regression."

The seminar report also points out that "group thinking and discussion have been seriously neglected in the Church's program." It declares that "adults know how to listen, but they know little about group thinking and discussion. Ministers and teachers are accustomed to lecture; they need to know more about leading a discussion and about leading groups into action."

"The Church must continue to perform, in terms of contemporary life, its ancient and distinctive functions of prophet, priest, and teacher," according to the conclusions of the seminar study.

In emphasizing the teaching function of the Church, "with its objective of building Christian character and a Christian world," the report takes into account the effect on individual character and the development of human personality—of all social and economic institutions, systems, and conditions—such as war, poverty, slums, unemployment, distribution of wealth, the profit motive, child labor, etc.

The study further recommends that the Church "supply deficiencies in the adult education opportunities of the individual community, since the Church covers more areas of living than any other institution and is basically a fellowship of all kinds of people with a common purpose."



Wide World Photo.

RUSSIAN BISHOP CONSECRATED

The Rt. Rev. Damascimos Demesionos is shown above at his consecration to the bishopric of San Francisco, August 20th. The Russian Orthodox Archbishop of North America and the Aleutian Islands officiated at the ceremony, held in St. Nicholas' Cathedral, New York.

Parish House Being Erected as Memorial to Late Fr. Mansur

EAST HAMPTON, CONN.—The parish house now being added to St. John's Chapel will be erected as a memorial to the Rev. Leon A. Mansur. The parishioners of the chapel have given continued support to the carrying out of the plans drawn by Fr. Mansur and the late Bishop Acheson, who stimulated interest by having the Advent offerings of all church schools in the diocese designated for that purpose.

An interesting arrangement has been made by the Bishop and the missionary society in this area. The Ven. Sidney W. Wallace, rector of Trinity Church, Portland, is priest in charge of St. John's Mission and Christ Church, Middle Haddam. Under him as vicar, the Rev. Leonard H. Flisher, recently ordained deacon, has actual charge of the two parishes. Every second Sunday of the month an exchange is effected so that both the East Hampton and Middle Haddam people can have a celebration of the Holy Communion by their own priest.

Capacity Membership at Conference

DALLAS, TEX.—At a recent 10-day summer conference at Camp Kiwanis, near Dallas, a capacity membership registered some applications having to be refused.

Courses were given as follows: St. Paul's Valedictory, by Dean George Rodgers Wood; How Can I Worship God? by the Rev. N. R. Alter; Mayan Religion, by Dr. C. A. Beesley; Some Principles of the Spiritual Life, by Bishop Moore; The Romance of the Prayer Book, by the Rev. S. S. Clayton; The Conduct of Parochial Missions, by the Rev. W. E. Johnson, and The Moslem World, by Mrs. Wisdom.

Church school conferences for NAL credits were held on August 4th, Daughter of the King day. The conference closed on August 7th.

Appeal Case of Clergyman Who Refused to Bear Arms

NEW YORK (NCJC)—The case of a Mennonite clergyman, the Rev. Abraham Warkentin, of the First Mennonite Church, Newton, Kans., who was denied citizenship for refusal to bear arms, will be tried in the circuit court of appeals in Chicago in the fall, according to information received by the American Civil Liberties Union, which is coöperating in the defense.

The Rev. Mr. Warkentin applied for citizenship in the district court at Chicago in July, 1935. "For conscientious reasons and as a minister of the Gospel of the Mennonite faith," he refused an affirmative answer to the question, "If necessary, are you willing to take up arms in defense of this country?" After a hearing in open court in December, 1936, Judge William H. Holly handed down an adverse decision, under the authority of the majority opinions of the U. S. Supreme Court in *J. S. vs. Schwimmer* (279 U. S. 644) and *J. S. vs. McIntosh* (283 U. S. 605).

Associated with the Rev. Mr. Warkentin's attorney, Charles P. Schwartz of Chicago, in the appeal, are Dean Charles Gilley of the University of Chicago and Prof. Malcolm Sharp. Coöperating with the defense are the American Civil Liberties Union, the Federal Council of Churches, the Mennonite Church, and the American Friends Service Committee.

Pageant Presented by Vermont Young People at Conference

BURLINGTON, VT.—On August 18th the boys and girls of the Rock Point young people's conference of the diocese of Vermont presented a pageant, written by the Rev. Park C. Webb of St. James' Church, Woodstock, entitled *The Light of the Spirit*, at St. Paul's Church. The group has been studying religious drama under Miss Mildred Brown, dramatics consultant of the diocese of Long Island, who directed the pageant.

The young people's conference, under the direction of the Rev. Morgan Ashley, rector of Trinity Church, Rutland, closed on the 19th.

Rev. C. R. Parkerson to Speak at Commemoration

NEW YORK—The Rev. Claude R. Parkerson, chaplain of the New York state and the New York City departments of correction, and a member of the staff of clergy of the New York City mission society, has been asked to preach both morning and evening in St. John's Garrison Church, Toronto, Ontario, on September 5th, the day of the commemoration of the 150th anniversary of the consecration of the first Anglican Bishop in Canada.

September 5th is the dominion-wide commemoration of the consecration of Bishop Inglis in the chapel of Lambeth Palace in London. Bishop Inglis was for a number of years rector of Trinity Parish, New York City.

Memorial to Bishop Lloyd Receives Gift From China YMCA Leader and His Son

NEW YORK—A gift for the Bishop Lloyd memorial came recently from a member of the national committee of the YMCA in China, with this comment:

"I do want to have part in the memorial, and so do other members of my family. . . . I do want out of actual contact with the Kuling School, and through knowledge of what it gave our boys, to add my hope for success in raising the fund. The school is unique in its atmosphere and spirit, a delightful bit of America for the children who go there as students."

This letter was followed by a note from one of the two sons, now in college here, who wrote:

"My brother and I, as Kuling alumni, would like to show our appreciation by contributing to this fund. We were in Kuling from 1932 to 1935, and the longer we stay in this country the more we realize what a wonderful background Kuling gave us."

St. Anne's School, Chicago, is Removed to Sheridan Road Site

CHICAGO—Announcement is made of the removal of St. Anne's school for girls, conducted by the Sisters of St. Anne, from its quarters in the Harriet McCormick YWCA to 6032 Sheridan road. The school will occupy the entire new building, providing larger and more commodious quarters.

Originally St. Anne's was located at the convent at the Church of the Ascension. Sister Magdalen will continue as head mistress and will have assisting her a staff of fully accredited teachers.

Church to Mark 170th Year

PEEKSKILL, N. Y.—On September 12th St. Peter's Church will observe its 170th anniversary. Events of the day will include a corporate Communion, a sung Eucharist with solemn procession and sermon, and festival *Te Deum*.

A pilgrimage to the old Colonial Church at Van Cortlandtville, which was the original meeting place of the congregation, will take place later in the day.

Class of 23 Confirmed

HAWKINSVILLE, GA.—The Rev. Robert H. Daniell, vicar of St. Luke's Church and priest in charge of St. Philip's Church (Colored), recently presented for Confirmation a class of 23, two of whom were adults. There were also four Baptisms. Another Confirmation class is being formed for presentation to the Bishop in November.

New Missionary Begins Duties

ROANOKE, VA.—Miss Alice E. Sweet, of Hartford, Conn., arrived at Splashdam on August 13th to take up her work as missionary in the mountains of Southwestern Virginia. Splashdam is a coal mining camp in Dickenson county, very near the Kentucky line.

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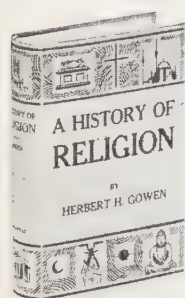
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Letter From Old Catholic Bishop of Germany Throws Light on Church in Reich

MILWAUKEE—The Rev. Canon Anton A. Mueller of All Saints' Cathedral is in receipt of a communication by the Old Catholic Bishop of Germany, Dr. Erwin Kreuzer, the contents of which throw a valuable sidelight on the attitude of the authorities of the third Reich toward religion in general and contemporary religious movements in particular.

The Bishop stigmatizes as untrue certain press statements according to which Germany was not represented at the recent Oxford Conference by any official delegates. The Bishop affirms that Prof. Dr. Rudolph Keussen, the well-known Bonn theologian and philosopher, represented the Old Catholic Church, and that Bishop Dr. Melle was present as delegate of the Methodist Church, while the Rev. Mr. Schmitt, moderator of the Baptist Church, was sent by that denomination.

The above-named German representatives were joined in protests against a conference resolution, aimed at the German government, by the Orthodox Russian Bishop Seraphim of Vienna and by the representatives of the German Churches in Czechoslovakia, Jugoslavia, Rumania, Latvia, and Austria.

The Bishop adds that representatives from Germany also attended the Edinburgh Conference on Faith and Order, the delegation consisting of Bishop Dr. Kreuzer himself and the Methodist Bishop Dr. Melle.

He states specifically that the representatives from Germany came with the express approval of the government of the Reich.

"Only the German Evangelical Church was without representation, and this for the reason that, the condition of this Church being at present what it is, there was no one who could represent it in an official capacity," he explained.

N. H. House Approves Bill to Aid Parochial School Pupils

CONCORD, N. H. (NCJC)—After a heated discussion, the New Hampshire house of representatives on August 19th approved the senate-amended bill relative to parochial school pupils.

The house measure provided for local school boards to provide transportation if they so desired. The senate, however, changed the measure so that transportation is compulsory, along the same lines as that given public school pupils.

Men's Club to Establish Library

GIBBSBORO, N. J.—As a result of the interest of the children of the vacation Church school in their community, the need for a library was discovered, and the men's club of St. John's Church plans to establish such an institution in the parish house just as soon as books can be secured.

The cooperation of other parts of the Church and of clergy who have popular religious books which they are willing to pass on, is requested.

NECROLOGY



May they rest
in peace.



ROBERT E. ABRAHAM, PRIEST

THERMOPOLIS, Wyo.—The Rev. Robert Emmett Abraham, for the past five years vicar of Trinity Church, died on August 23d, following an appendectomy.

The Rev. Mr. Abraham was ordained in 1899 by Bishop Burton. He served as rector of St. Mary's Church, Middlesboro, Ky.; assistant at the Church of the Ascension, Frankfort, Ky.; rector of Holy Cross Church, Brooklyn, N. Y., St. Barnabas' Church, Saratoga, Holy Communion Church, Rock Springs, and St. John's Green River.

A requiem was celebrated on August 26th by Bishop Ziegler, assisted by the Rev. Alex E. Pawla, vicar of Christ Church, Cody.

F. W. CORNELL, PRIEST

SARATOGA SPRINGS, N. Y.—The Rev. Frederick W. Cornell of New York, retired chaplain of the city hospital, Welfare Island, died of a heart attack on August 21st at Jonesville, Saratoga county, his birthplace. He was 73 years old.

The Rev. Mr. Cornell was the son of Samuel B. and Betsy Rhodes Cornell.

He obtained the degree of Bachelor of Arts in 1891 at St. Stephen's, and attended the General Theological Seminary in 1894. He was ordained deacon in 1894, and advanced to the priesthood in 1895 by Bishop Seymour.

The Rev. Mr. Cornell served at St. Peter's Church, Chesterfield, Ill., from 1894 to 1896; at the Church of the Holy Innocents, St. Louis, from 1896 to 1900 as hospital missionary, St. Louis, from 1900 to 1905; at Christ Church, East Angus, Quebec, from 1905 to 1906; a missionary with the New York city mission society from 1906 to 1910; as vicar of St. Thomas' Chapel, New York City, from 1910 to 1912; and as rector of Grace Church, Millbrook, N. Y., during the years 1912 to 1918. That same year he became chaplain of the city hospital, Welfare Island.

EDWIN GEORGE WHITE, PRIEST

ROMULUS, N. Y.—The Rev. Dr. Edwin George White, missionary at Grace Church, Willowdale, St. Stephen's Church, Romulus, and St. Andrew's Church, Kenosha, diocese of Central New York, died of a heart attack in London, England, on August 23d while on a vacation visit with his family. He was 59 years old.

Dr. White was born in London on August 19, 1878, the son of Edwin J. and Mary Elizabeth Gorbald White. He was educated in London and at Emmanuel College, Saskatchewan, receiving the degrees of Bachelor of Divinity from Auburn Theological Seminary in 1920, Master of

acred Theology from Western Theological Seminary in 1928, Master of Arts from Northwestern University in 1932, and Doctor of Philosophy from Michigan State College in 1934.

He was ordained deacon in 1909 and priest in 1910 by the Bishop of Saskatchewan. In 1909 he served as incumbent of All Saints' Church, Duck Lake, Saskatchewan; in 1911 as missionary at Christ Church, Forest City, Pa.; in 1912 at St. James' Church, Jermyn, Pa.; as rector of

St. Paul's Church, Aurora, from 1915 to 1923; and as assistant chaplain, Buffalo Church extension society, Buffalo, from 1923 to 1925. He also served as rector of St. Peter's Church, Hillsdale, and Grace Church, Jonesville, Mich., from 1925 to 1926; as rector of St. John's Church, Ionia, Mich., and as acting chaplain at the Michigan state reformatory from 1928 to 1935.

On November 15, 1913, he married Anna Gertrude Vail, of Jermyn, Pa., who survives him. He is also survived by a

daughter, Gertrude, and five sons, Stanley, Maurice E., Douglas J., Laurence S. and Edgar V.

A requiem for Dr. White was celebrated on August 27th in St. Paul's Chapel, by the Rev. Claude Parkerson, of Astoria, Queens, N. Y. Burial took place in London.

MARY ELIZABETH WEBER

DETROIT—Funeral services were held on August 23d by the Rev. I. C. Johnson,



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rector of St. John's Church, for Miss Mary Elizabeth Weber, of that parish, who died on August 20th at her home after an illness of two months.

Miss Weber was the sister of Frank J. Weber, treasurer of the diocese of Michigan, a member and former officer of the diocesan Altar guild, and a member of the department of missions' committee on work among the isolated.

Miss Weber is survived by her brother and three sisters, Mrs. Stuart R. Courtis, Mrs. Joel H. Prescott, and Mrs. Peter Dolese, all of Detroit.

To Hold Clergy Retreat

SOUTH BYFIELD, MASS.—Bishop Bennett, retired, will conduct a retreat for clergy at Adelynrood from September 14th to 17th, under the auspices of the Brotherhood of the Way of the Cross.

Church Groups Issue Messages on Labor

Continued from page 287

ers does not avail to insure both employment and just reward for labor, or to satisfy the needs of society, it becomes the duty of religious institutions to go to the root of the matter," the message declares. "The Churches are obligated to use the ethical standards of their Gospel in a continuous analysis of the consequences of basing their economic organization on private ownership and the struggle for profit."

The message of the United Christian Council for Democracy will be sent to clergymen of many denominations, as the council is interdenominational. According to the message, the purpose of the council is "to bring together for education and

united action members in all Christian Churches who are intent upon expressing the social imperatives inherent in the Christian religion."

[The Episcopal Church's Church League for Industrial Democracy is a member of the United Christian Council.]

PRESBYTERIANS STRESS REASON

NEW YORK (NCJC)—"It is the task of the Church to find a better technique of social change than the barbaric methods of force, lawlessness, and violence," declared the Board of Christian Education of the Presbyterian Church in the USA in its Labor Sunday message. "It is its task to keep open that freedom of discussion and negotiation which will enable the conflicting parties to solve their problems by reason rather than by physical force."

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RETREAT

THERE WILL BE a retreat for priests and seminarians at Holy Cross, West Park, N. Y. beginning the evening of September 13 and closing the morning of Sept. 17. Conductor, Canon B. Bell. Address the GUESTMASTER.

CLERICAL CHANGES

APPOINTMENTS ACCEPTED

CRANE, REV. FREDERICK M., formerly in charge of St. Andrew's Mission field, Burns, O. (E. O.); is assistant at St. Thomas' Church, Los Angeles, Calif. Address, 426 S. Van Ness Ave.

CROSS, REV. WILFORD O., formerly in charge of Clement's, Harvey, and of St. John's, Flossmoor, Ill. (C.); to be rector of the Church of the Good Shepherd, Norwood, Ohio (S. O.), effective September 15th. Address, 4429 Ashland Ave.

GARRARD, REV. WAYNE A., formerly in charge of St. Aidan's Mission, Blue Island, Ill. (C.); is rector of St. Paul's Church, Kankakee, Ill. (C.). Address, 292 S. Harrison Ave.

HARRIS, REV. LEON P., formerly at Trinity Church, Anderson, Ind. (Ind.); has been appointed Grace Church, Pontiac, and St. Andrew's Church, El Paso, Ill. (C.). Address, 737 N. Main St., Pontiac, Ill.

HEMINGER, REV. THOMAS, formerly in charge of Holy Name Chapel, Lower Brule, S. Dak.; is in charge of St. James' Chapel, Waubay, S. Dak.

INGERSOLL, REV. RUSSELL R., formerly acting rector of St. Paul's Church, Bellingham, Wash. (W.); to be chaplain of Shattuck School, Faribault, Minn.; effective September 14th.

JENKINS, REV. INNIS L., formerly locum tenens of St. Ann's Church, Bridgehampton, L. I., N. Y.; to be missionary of the Idaho Falls, Blackfoot, St. Anthony field in Idaho, effective September 15th. Address, St. John's Rectory, Idaho Falls, Idaho.

KILLMANN, REV. JOSEPH L., formerly assistant in St. John's Parish, Knoxville, Tenn.; to be in charge of St. James' Church, Greeneville, and All Saints', Morristown. Address, Greeneville, Tenn.

NEWMAN, REV. VICTOR E., formerly in charge of Trinity Church, Pocatello, Idaho; is rector of St. Paul's Church, Klamath Falls, Oreg. (E. O.).

ROUILLARD, REV. THOMAS J., formerly in charge of Calvary Chapel, Okreek, S. Dak.; is in charge of Holy Comforter Chapel, Lower Brule, S. Dak.

SHEPPARD, REV. EDSON P., curate at St. Paul's Church, Peoria, Ill. (Q.); is Dean of Peoria. Address, 601 Main St.

SIMMS, REV. REX C., formerly in charge of the Church of the Good Shepherd, Momence, Ill. (I.); is in charge of Little Snake River Mission, address at Dixon, Wyo.

WHIPPLE, REV. CHARLES E., is curate at St. Paul's Church, Brockton, Mass. Address, Apt. 34, Cottage St.

NEW ADDRESSES

BARTLETT, REV. DR. GEORGE G., formerly The Canary, 422 and Spruce Sts., Philadelphia; 7520 Pittenden St., Mt. Airy, Philadelphia, Pa.

SHRUM, REV. REUBEN W., chaplain U. S. Navy, formerly U. S. S. Saratoga, San Pedro, Calif.; U. S. Naval Training Station, Newport, I.

TAYLOR, REV. JOHN N., formerly 241 Selden; 645 E. Grove St., Galesburg, Ill.

RESIGNATION

BOWMAN, REV. F. H. O., as vicar of Grace Church, Pontiac, and of St. Andrew's, El Paso, O. (C.); to attend Seabury-Western Seminary. Address, 600 Haven St., Evanston, Ill.

CHURCH KALENDAR

SEPTEMBER

5. Fifteenth Sunday after Trinity.
12. Sixteenth Sunday after Trinity.
- 15, 17, 18. Ember Days.
19. Seventeenth Sunday after Trinity.
21. St. Matthew. (Tuesday.)
26. Eighteenth Sunday after Trinity.
29. St. Michael and All Angels. (Wednesday.)
30. (Thursday.)

KALENDAR OF COMING EVENTS

SEPTEMBER

5. Labor Sunday.
- 26-27. Convocation of Idaho.
- 28-29. Conference of Negro Church Workers.
29. Consecration of the Rev. Goodrich R. Fenner to be Coadjutor of Kansas.

CHURCH SERVICES

ILLINOIS

Church of the Ascension, Chicago

1133 N. LaSalle Street

Rev. WILLIAM BREWSTER STOSKOPF, D.D., Rector
 Sunday Masses: 8:00, 9:15, 11:00 A.M., and
 Benediction, 7:30 P.M. Week-day Mass, 7:00 A.M.
 Confessions: Saturdays: 4:30-5:30, 7:30-8:30.

MASSACHUSETTS

Church of St. John the Evangelist, Boston

Bowdoin Street, Beacon Hill

THE COWLEY FATHERS

Sunday Masses: 7:30, 9:30, and 11 A.M.
 Weekday Masses: 7 A.M. Thursdays and Holy
 Days 7:00 and 9:30 A.M.
 Confessions: Sat. 3-5, 7-9 P.M. Sun. 9:15 A.M.

NEW YORK

The Cathedral of St. John the Divine

Amsterdam Avenue and 112th Street

New York City

Sundays: 8, Holy Communion. 10, Morning
 Prayer. 11, Holy Communion and Sermon. 4,
 Evening Prayer and Sermon.

Weekdays: 7:30, Holy Communion (on Saints'
 days, 7:30 and 10). 9:30, Morning Prayer. 5,
 Evening Prayer.

Saturdays: Organ Recital at 4:30.

The Church of the Ascension

Fifth Avenue at Tenth Street

New York City

Rev. DONALD B. ALDRICH, D. D., Rector

Sundays in June

8 A.M., Holy Communion
 11 A.M., Rev. Joseph Fort Newton, D. D.

Week-Days

8 A.M. Holy Communion

THIS CHURCH IS NEVER CLOSED

St. James' Church, New York

Madison Avenue and 71st Street

THE REV. H. W. B. DONEGAN, Rector

Sunday Services

8:00 A.M., Holy Communion.
 11:00 A.M., Morning Prayer and Sermon
 Holy Communion, Thursdays and Holy Days,
 12 Noon.

Indians Sing at Denver Cathedral

DENVER, COLO.—A group of Sioux Indians from the Rosebud Agency in South Dakota, who were recently in Denver for the national convention of Elks, attended St. John's Cathedral in a body, and sang three hymns in their native tongue as they stood on the chancel steps of the cathedral.

Correction

BROOKLYN, N. Y.—The Rev. Edward Heim officiated at the burial service of the Rev. Frederick S. Griffin, contrary to a statement in THE LIVING CHURCH for August 21st. Bishop Stires of Long Island was unable to attend.

NEW YORK—Continued

St. Thomas' Church, New York

Fifth Avenue and 53d Street

Rev. ROELIF H. BROOKS, S.T.D., Rector

Sunday Services: 8 A.M., 11 A.M., and 4 P.M.
 Daily Services: 8:30 A.M., Holy Communion.
 Noontide Service, 12:05 to 12:35.
 Thursdays: 11 A.M., Holy Communion.

Trinity Church

Broadway and Wall Street

In the City of New York

Rev. FREDERIC S. FLEMING, D.D., Rector

Sundays: 8, 9, 11 A.M., and 3:30 P.M.
 Week-days: 8, 12 (except Saturday), 3 P.M.

St. Bartholomew's Church, New York

Park Avenue and 51st Street

Rev. G. P. T. SARGENT, D.D., Rector

8 A.M. Holy Communion.
 11 A.M. Morning Service and Sermon.
 Holy Comm., Thurs. & Saints' Days, 10:30 A.M.

Church of the Incarnation, New York

Madison Avenue and 35th Street

Rev. JOHN GASS, D.D., Rector

Sundays: 8 and 11 A.M.
 Holy Days: Holy Communion at 10 A.M.

Church of St. Mary the Virgin, New York

46th Street, between Sixth and Seventh Avenues
 (Served by the Cowley Fathers)

Rev. GRANVILLE M. WILLIAMS, S.S.J.E., Rector

Sunday Masses, 7, 9 and 11 (Sung Mass).
 Week-day Masses, 7, 8 (Thurs., 7, 8, 9:30).
 Confessions: Thurs., 5; Sat., 2:30, 5 and 8.

PENNSYLVANIA

St. Mark's Church, Philadelphia

Locust Street between 16th and 17th Streets

Rev. FRANK L. VERNON, D.D., Rector

Sunday: Low Mass, 8 A.M. Matins, 10:30 A.M.
 High Mass, 11 A.M. Evensong, 4 P.M.
 Daily: 7:00, 9:00, 12:30, and 5:00
 Confessions: Saturday, 4 to 5 and 8 to 9 P.M.

WISCONSIN

All Saints' Cathedral, Milwaukee

E. Juneau Avenue and N. Marshall Street

VERY REV. HENRY W. ROTH, Dean

Sunday Masses, 7:30 and 11:00 (Sung Mass
 and Sermon).
 Week-day Mass, 7 A.M.
 Confessions: Saturdays, 4:15-5:00, 7:15-8:00.

AMERICAN CHURCH UNION CYCLE OF PRAYER

SEPTEMBER

St. Luke's, Fair Haven, Vt.
 Grace Church, Ridgeway, Pa.
 Annunciation, Philadelphia.
 St. Paul's, Peoria, Ill.
 Trinity, Bridgeport, Conn.
 Good Shepherd, Waban, Mass.

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